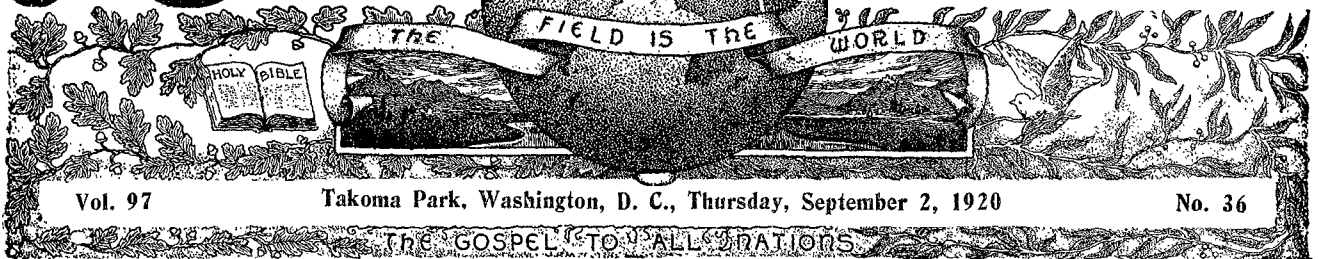


The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, September 2, 1920

No. 36

THE GOSPEL TO ALL NATIONS

"Launch Out Into the Deep"

"Launch out into the deep;"

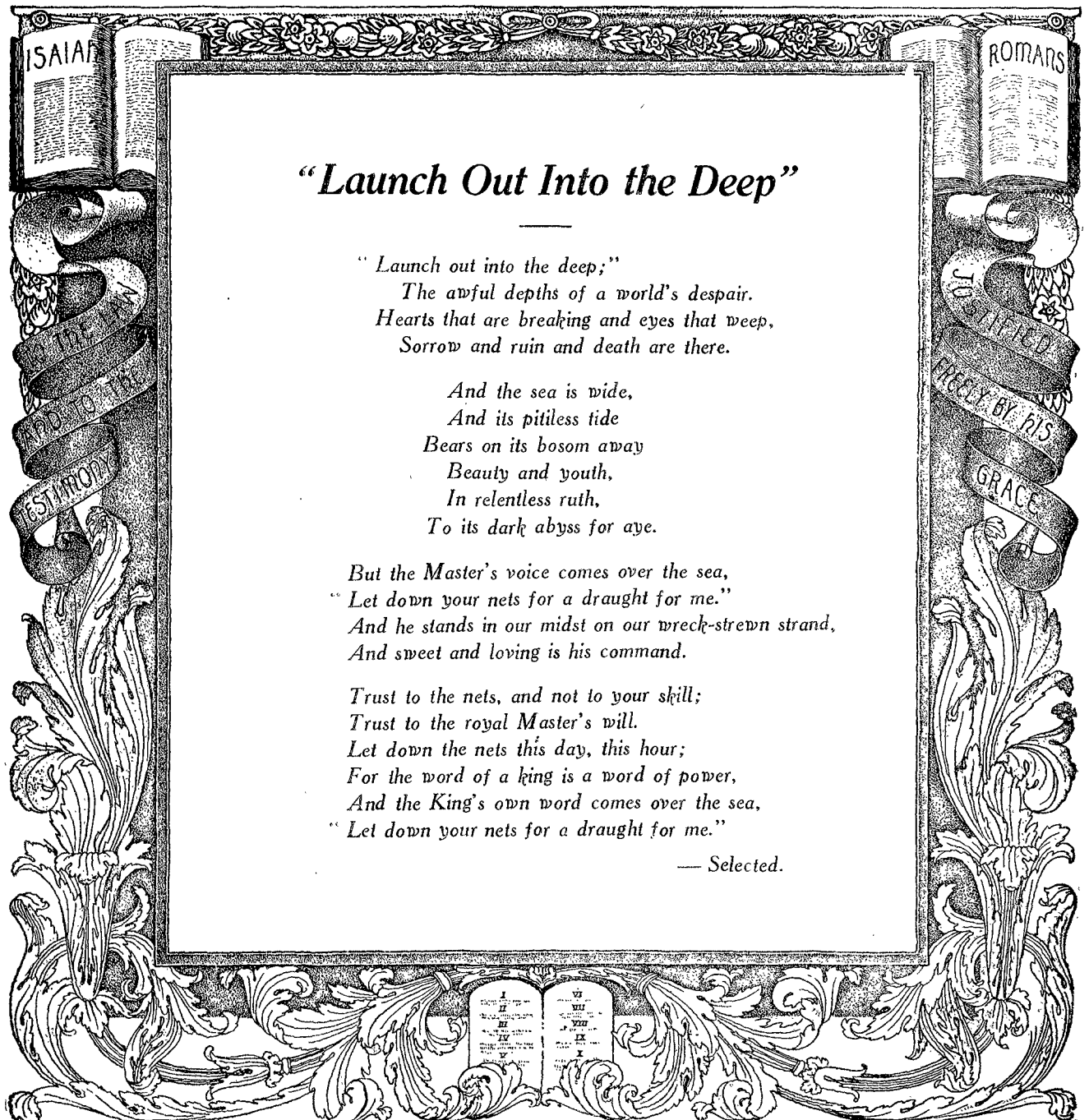
The awful depths of a world's despair.
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.

And the sea is wide,
And its pitiless tide
Bears on its bosom away
Beauty and youth,
In relentless ruth,
To its dark abyss for aye.

But the Master's voice comes over the sea,
"Let down your nets for a draught for me."
And he stands in our midst on our wreck-strewn strand,
And sweet and loving is his command.

Trust to the nets, and not to your skill;
Trust to the royal Master's will.
Let down the nets this day, this hour;
For the word of a king is a word of power,
And the King's own word comes over the sea,
"Let down your nets for a draught for me."

— Selected.



Famine Prices on Paper

DURING the last few months a situation has developed in the paper market of the world which, we keenly regret, has made it necessary again to make adjustments in prices and size of our publications. It was hoped that after the war, prices would gradually be readjusted to a lower level, thus enabling publishers to reduce prices instead of further increasing them. But a situation wholly unlooked for has developed. It seems proper, therefore, to place before our people all the data available regarding this situation.

Since the close of the Great War, and especially during the last six months, a world-wide paper famine has been developing which is causing great perplexity to publishers. To the Review and Herald this has become a far greater crisis than has occurred for many years.

Pre-War Prices

In 1916 the price of paper for periodicals averaged from \$3.40 to \$3.65 per hundred pounds, and for books it averaged from \$3.65 to \$4.25 per hundred pounds.

War Prices

During the last two years of the World War, costs went up rapidly. It was necessary to increase wages 80 per cent. The cost of materials for printing increased to an average of 122 per cent, making the average increase in cost about 100 per cent on the two most important items, namely, labor and material. During this time the cost of paper for periodicals went up to \$8.50 per hundred pounds, and for books to \$9.30 per hundred pounds.

Fifty-Per-Cent Increase on Publications

It was necessary, therefore, as a result of this general increase in cost, to increase the retail prices of all publications, as was the case in all lines of commercial business. These increases, however, were made as light as possible, so as not to place an unnecessary burden upon our people, or in any way to handicap the sale of publications by colporteurs. The purpose and spirit of our work, also, would not admit of prices' being raised so as to increase profits, except as absolutely necessary to insure the safety and prosperity of our publishing work. Increases in prices thus far on both books and periodicals in order to meet the war costs have averaged about 50 per cent.

How 50 Per Cent Covers 100 Per Cent

All will be interested to know how it was possible for publishers to get along with only a 50-per-cent increase in prices when the average increased cost of labor and materials was 100 per cent.

As a brief and only partial answer to this interesting question, I might say that several factors have helped us in this trying time:

1. We had at the close of 1916 considerable stock on hand, purchased at favorable prices.
2. Our employees have worked with great energy and efficiency during this time of perplexity.
3. Some labor-saving machinery has been added to our factory equipment, which has enabled us, with the same force of workers, to handle a larger volume of business.
4. The great increase in the sale of literature has undoubtedly been the most important factor in keeping down the cost of publication.

Normal Profit Nearly Maintained

As an indication of the working out of our new prices as compared with the old ones, I might say that in 1916, when the price of paper was so low, the profit of the Review and Herald on the retail value of its business was about 7 per cent, while in 1919 it was 6½ per cent. This shows that the increase in prices was almost enough to maintain the normal profit necessary to provide funds for the growth of the work.

A New Crisis

Now a new situation of a very serious character has developed in the form of a world-wide paper famine. The following are some facts connected with the situation:

1. During the war period the world supply of paper and paper pulp was reduced very low, the consumption being far above production.
2. The close of the war found several paper-producing nations so crippled that they could not carry their share of the burden in producing a normal world supply.
3. For nearly a year now the consumption of paper in the United States and Canada has been from 10 per cent to 20 per cent above the ability of the paper mills to manufacture, thus further exhausting supplies of paper on hand.
4. Certain foreign countries that are almost without paper are bidding high for the supply of Canada and the United States, offering all sorts of fancy prices. The question of foreign agents is not, "What is the price?" but, "Can we have paper at any price?" Therefore, the bidding goes higher as the supply becomes more limited.
5. At the same time the great competition in the United States for business while prices are high, has led to a very heavy consumption of paper. Some leading publishers have already, during the first six months of this year, used more paper than during the twelve months of 1919, notwithstanding the high prices.
6. At the same time, the railway facilities of the United States have proved inadequate to handle the

(Continued on page 5)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 97

SEPTEMBER 2, 1920

No. 36

Issued every Thursday by the

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Takoma Park, Washington, D. C.

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The Advent Review And Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 2, 1920

No. 36

Incidents of European Travel --- No. 12

THE STANBOROUGH PRESS, WATFORD, ENGLAND

WHILE spending a few days in England on our way from Scandinavia to Switzerland, it was our privilege to visit our publishing house at Stanborough Park, Watford. It was gratifying to find near the great world metropolis a faithful company of thirty men and women engaged in preparing the printed page for the circulation and spread of the gospel message.

Our literature is having a wide and rapidly increasing sale in Great Britain. More than 150 ear-

time is lost in necessary repairs. These obstacles in mechanical operation, together with the high cost of paper and other printing supplies and the extreme difficulty experienced at times in obtaining material at any price, has made it most difficult to supply the literature. But it is gratifying to see how much is actually produced under such conditions, and what a really acceptable class of work can be done, if tact and care are exercised, with poor, and in many respects obsolete, equipment. Surely God has blessed in it all, and has demonstrated that he can use humble means for the accomplishment of a great service.



WORKERS AT THE STANBOROUGH PRESS

nest colporteurs are busily engaged in carrying it to the homes of the people. For the most part, these men and women are selling our large books. In addition to this force of regular workers, many in our English churches devote some portion of their time to the sale of our papers and magazines. The sum total of these efforts imposes upon the publishing house workers a heavy burden in the production of the necessary literature. But they are doing nobly in the response they are making, particularly in view of the handicaps of old, and in some departments quite inadequate, equipment. The manufacturing part of the work comprises the composition, press, and folding departments. Books are sent to other firms to be bound. The pressroom is furnished with six presses, ranging in age from four to thirty-three years. These presses move rather slowly, and much

The manager, Brother W. E. Read, furnished us with the following record of sales for the last two years and the prospective sales for 1920:

	Subscription	Book Sales
1918	£ 5,000	
1919	11,800	
1920	16,000 or 17,000 (we expect)	

	Periodical Sales
1918	£ 6,300
1919	11,000
1920	18,000 (we expect)

	Number of Periodicals Sold
1918	860,000
1919	1,227,700
1920	1,500,000 (we expect)

Some engaged in the sale of subscription books are making phenomenal records, particularly for the con-

servative Old World. While passing through the office we picked up a copy of the colporteurs' report which had just been sent out by Brother W. Maudsley, who is directing this branch of missionary activity in the United Kingdom. We extract the following record of sales of some who are being especially blessed in their efforts:

"We are happy to report still further triumphs for Ireland. Notice Brother M. Campbell's splendid record for this week—41 hours, 45 orders, £54 5s. in value. We congratulate him most heartily. Brother S. G. Joyce's report is also excellent—£43 5s. Is there any one who can beat these fine figures? Let our men and women colporteurs go forward in faith believing, and nothing will be impossible.

"Brother M. Campbell	£54 5s.
Brother S. G. Joyce	43 5s.
Brother A. Lacey	41 6s.
Brother A. Milne	25 5s.
Brother R. S. Joyce	25 0s.
Brother J. Phillips	22 4s.
Brother J. Benefield	21 15s.
Brother J. Howie	20 19s.
Sister C. Cooper	20 5s.

of the American field, we hope that it may come to occupy the leading and responsible position to which the providence of God is calling our publishing work in every land.

F. M. W.

* * *

A Query Answered

"WILL some one please answer these questions through the REVIEW AND HERALD? I am an Adventist, but I do not understand the Trinity. Am I to understand that when we reach heaven we are to meet only God, and not his Son? If there is only one, to whom was Christ praying while on earth? I asked a Bible class teacher, and he said that there would be only one in heaven; and then I asked him to explain it to me, but he said he could not. I always thought that God and the Son were one, just as man and wife are one, but I cannot imagine Christ praying to himself. Will some one please take the trouble to answer through the REVIEW? There are many people just as ignorant as I am."

The Father and Son are not one in the sense of being the same identical person, but there is a very important sense in which they are one. This is made plain in John 17:20-23:



THE STANBOROUGH PRESS, WATFORD, ENGLAND

"We sincerely trust that this list will grow. Why not all try to be included among these who aim high?"

We know that many others who did not reach these high sales, labored quite as hard and faithfully. Possibly, too, they did as much good. It is not so much the volume of work accomplished as the spirit in which it is performed that tells in soul-saving. We believe, however, that every laborer in every branch of this movement should aim to increase the volume of his labor, while at the same time he maintains its quality. Not alone should his motto be, "How well," but, "How much can I do for the One who has done so much for me?"

Our English publishing house reports a gain for last year of £444. This is gratifying, considering the many handicaps under which it has labored. We believe, however, that with improved conditions in equipment, which we hope the future may make possible, and with improved markets for raw material, its volume of business may be greatly increased in the future.

In the Stanborough Press this movement in Great Britain has a valuable asset. It is worthy of the hearty and loyal support and assistance of every believer. With this support, and with the co-operation

"Neither pray I for these [Christ's disciples] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The Father and the Son are one in purpose, in character; one in the sense of perfect union and co-operation, just as true believers become one with God and with one another. This thought—the oneness of believers—is emphasized in Romans 12:5 and Ephesians 4:1-6. Christian believers never become one in person. The individuals are never merged into an indistinguishable mass constituting one composite being with a single personality; but each and all are members of one body, of which Christ is the head, and thus all are members one of another, yet each retaining his own individuality.

And in the same sense the Father and the Son are one. It is Sabellianism—a heresy of the fourth century—to hold that Father, Son, and Spirit are one and the same person, who manifested himself

in Judaism as the Father, in Christ as the Son, and from Pentecost and onward as the Holy Spirit.

True, Christ did say (John 10:30), "I and my Father are one," and again (John 14:9), "He that hath seen me hath seen the Father;" but such statements, considered in the light of John 17:20-26, cannot be understood as teaching identity of personality, or, in other words, that the divine Being exists only as a single person in three offices or manifestations. The Son prayed to the Father, and the Father answered him. Coming up from the water of his baptism, the Son bowed in prayer, the Holy Ghost descended upon him in the form of a dove, and the voice of the Father was heard proclaiming from heaven, "This is my beloved Son, in whom I am well pleased." (See Matt. 3:16, 17.)

Christ, as the second head of the human race, takes Adam's place and is called the second Adam. We read in 1 Corinthians 15:45-49:

"The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Because Christ is head of the race of the redeemed, he is in Isaiah 9:6 called "The everlasting Father," and he is the father of his spiritual children, but not his own father. In Revelation 14:1 we read:

"I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads."

The American Revised Version reads:

"Having his name, and the name of his Father, written on their foreheads."

Many years before there was a Revised Version, Dr. Adam Clarke said:

"Almost every manuscript of importance, as well as most of the versions and many of the Fathers, read this clause thus: 'Having his name and his Father's name written upon their foreheads.'"

This serves to emphasize the fact that while Christ and his Father are one in the important sense that has been suggested, they are two distinct persons; and that while having one, or it may be more than one, name common to both, which name the Son bears because he is the Son, they likewise have, as distinct persons, distinctive names.

But we need appeal to no other version to show this. The Son is the Lamb of God, and they who are with him have written in their foreheads "his Father's name." Rev. 14:1. Comparing this with Revelation 22:3, 4, we must conclude that the redeemed, or at least the one hundred forty-four thousand, see the Father's face, that is, the face of "the Father of our Lord Jesus Christ" (Eph. 3:14); and we believe that all the redeemed will have this privilege.

That we shall see the face of our Saviour may safely be assumed; it is plainly shown, however, by many scriptures. In John 14:1-3 is recorded this promise: "I will come again, and receive you unto myself; that where I am, there ye may be also." If we are with him where he is, we shall certainly see his face. It is unthinkable that it could be otherwise.

Again, in 1 Thessalonians 4:16, 17, we are told:

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Surely the necessary inference is that being thus with him we shall see him.

Finally, in 1 John 3:2 we have this explicit statement that we shall see our Saviour:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

C. P. B.

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What a Contrast!

God never designed that the gospel should be commercialized, yet two churches have done so — Rome, at the expense of the sin-sick soul; and Christian Science, at the expense of the physically sick. What a contrast between the Man of Galilee, who had not where to lay his head, and these today who claim to be able by divine power to forgive sins and to heal physical maladies!

Pardon is not bought at the confessional, neither is divine healing purchased at the healer's shrine. Christ, without any remuneration, said to the sick of the palsy, "Son, . . . thy sins be forgiven thee;" "take up thy bed, and go unto thine house." Peter, who said, "Silver and gold have I none," picked out a poor beggar at the temple gate to heal in the name of Christ.

On the other hand, Rome is made rich through the confessional, and the Christian Science Church has taken in money through its "healers" until it is filled with riches. It is said on the authority of the *Christian Workers Magazine* that in Minneapolis alone seven very beautiful Christian Science structures have been erected, having been paid for before the ground was broken.

Current Opinion for July, commenting on the difficulty the Christian Science Church has been having over her publishing house, lays the blame to an oversupply of money:

"It is what was to be expected. The inevitable has happened. There was *too much money*. And where the carrion is, there the eagles are gathered together. . . . So the Roman Catholic Church prospered until it overshadowed thrones; then came the great schism of the Reformation."

K. L. G.

Famine Prices on Paper

(Continued from page 2)

business of the country. The Interstate Commerce Commission reports a shortage of about 250,000 freight cars. Under present conditions it is difficult to supply this shortage in a reasonable length of time.

7. The labor situation also makes it extremely difficult to handle freight. A publisher of one of the leading magazines in New York City has sent trucks one hundred miles to get his supply of paper, at a cost of \$135 per ton for truck hire only. One paper firm having five mills, has found it necessary to use trucks in getting material for two of these mills, and in shipping the output, the railway being tied up.

8. The price of coal and of other materials has also been a factor in the present crisis. Firms which had paid only \$1.65 a ton for soft coal are now paying \$14.

An Unexpected Increase in Cost

Near the close of last year it became evident that we might have to pay about \$10 a hundred for paper, but we hoped that that would prove the maximum price. But on March 15 of the present year, the price went up to \$12.50 per hundred for machine-finished paper used for periodicals, and to \$13 per hundred for book paper. As we had a very good stock of old paper in hand, it seemed probable that we might be able to tide over the situation to the end of the present year without increasing prices. But a few weeks ago we were notified that on the first of August the prices would go to \$16 per hundred for machine-finish paper, and to \$16.50 for book paper.

There seems to be no prospect of a drop in prices for at least one or two years, for the world situation is such that some little time must necessarily be required before stable conditions can be established.

Adjustments

This crisis has brought to us the serious responsibility of making adjustments in various ways to meet the situation. After consultation with the General Conference Committee, and with the boards of our sister publishing houses, recommendations have been adopted which, it is hoped, will bring the necessary relief. These in part are as follows:

Books

"1. That the retail prices of books be increased sufficiently to cover the increase in the cost of materials. Detailed information concerning these changes will be furnished in due time by the respective publishers.

The "Review" and "Instructor"

"2. That the REVIEW AND HERALD, now containing 32 pages, be reduced in size for the present to an average of 24 pages, alternating 32 and 16 pages per number; and that the *Instructor*, now containing 16 pages, be reduced to an average of 12 pages, alternating 16 and 8 pages per number.

The "Present Truth"

"3. That the prices of *Present Truth* be as follows:

Subscription price, per year	\$.25
Single copies02
25 copies35
50 copies65
100 copies	1.25
1,000 copies	10.00

Other Periodicals

"4. That the subscription prices of the *Sabbath School Worker*, the *Church Officers' Gazette*, *Life and Health*, and *Liberty* be increased sufficiently to cover the extra cost of paper, the details of information to be furnished in due time by the periodical department.

Time

"5. That the above recommendations pertaining to periodicals go into effect as soon as practicable, and that the new prices on books go into effect Aug. 1, 1920, special consideration being given to colporteurs, as will be announced by their respective leaders."

The foregoing is a general statement of the plans of the Review and Herald Publishing Association up to the present time for meeting this very serious crisis. Other steps may be necessary later, for it seems probable that conditions will grow worse rather than better, for a few months at least, in the paper market. Our brethren and sisters may feel assured that no adjustments will be made except such

as are absolutely necessary to preserve the standing and work of our publishing houses. Full information will be furnished from time to time as changes become necessary.

Co-operation

Every loyal Seventh-day Adventist will earnestly inquire at this time, "What can I do to help most in this crisis?" There are a few things which every one can do, and these few things are of the utmost importance; in fact, the stability and prosperity of our publishing work is at stake.

1. Talk courage. Nothing can be done against the truth, but for the truth. When the war came, we were very anxious as to the effect upon our publishing work. But look at the result. The increase in sales was far greater than ever before. Then when the war closed, we feared a collapse of interest; but what was the result? In 1919 there was a gain of more than two million dollars in sales over the previous year—the largest gain ever recorded in the history of our work. And now when the perplexities are thick about us, the work will still increase yet more and more.

2. Talk up the courage side of high prices. They are not wholly a disadvantage. Wages are high. The people have become accustomed to high prices. The prices are higher proportionately on nearly everything else than on books and periodicals. The agent's commission and the margin for the tract society is a little better when prices are high, thus enabling those who handle the books to meet their increased cost of handling. It has been a source of great encouragement during the last few years that colporteurs everywhere have agreed that they were benefited by the increased prices on books.

3. Push the work with all possible courage and enthusiasm. In a large volume of business lies the secret of meeting this crisis. The Lord has favored us with business connections which give promise of supplying the paper we need, though the prices will be exceedingly high. If during this time the field work is pushed with energy and courage, it will help the publishers greatly in their effort to keep prices as low as possible.

4. Above all, remember us in your prayers, as we also remember you who are in the field. These are times when we must all stand together with great devotion. In these trying days, when we are wrestling with the problems that are presented to us thick and fast by the business world, it will help greatly if we can be assured that the prayers of God's people are ascending to the throne of grace in our behalf.

E. R. PALMER, *Manager*,

Review and Herald Pub. Assn.

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BE YE NOT TROUBLED

EUGENE ROWELL

O FARMER at work in your field today,
O fisher far out at sea,
O housewife drudging the hours away
With never an instant free,

Do you know that a Hand guideth plow and boat,
And lighteneth all your care?
That fieldward or homeward or far afloat,
Your Saviour is with you there?

Then be ye not troubled nor be ye dismayed,
But patiently wait your Lord.
In a balance of truth is your serving weighed,
In a balance of love, reward.

Hamilton, Bermuda.

The Layman's Movement --- No. 1

God Is Counting on You

ROLLIN D. QUINN

Forty days after Christ's death and resurrection, although he had been in and out among his disciples daily and had spoken of the things pertaining to the kingdom of God, everything still looked dark and unsettled to his followers. It was not until he had actually gone away and was out of their sight that they saw that Calvary and Gethsemane would avail nothing for the world, and that all Jesus had sacrificed would be lost, unless they finished the work that he had given them to do. And it was not until they had come to a full realization that he was definitely depending on them that they actually went to the upper room and wept and prayed and interceded till the blessing came. Not until the same burden and responsibility is again felt by a band of people shall we see the Spirit fall in Pentecostal power.

We have talked for years about its being the time of the latter rain, but that time will come only when we realize that Jesus is depending on us to finish the work, and we remember and apprehend the words of the Lord Jesus: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. When the burden is heavy enough, and we awake to our great calling, we shall seek for the only equipment that will enable us to do the work. May God roll the burden upon us.

God has always been depending on men; but note their failures, and see how few could really be depended upon. When they were true, God never tired of mentioning them: "My servant Moses;" "Joshua the son of Nun, the servant of the Lord;" "My servant David;" and "Abraham my friend."

Not only did the early church go forth everywhere preaching the word, but their lives expressed that they were really followers of Jesus. This we consider to be fundamental. They were like him. This was the secret of their power and success. They were baptized with the Holy Ghost, as he was. They began their preaching with the same word—"Repent"—that he used. They were tolerant, like their Lord, who prayed for his murderers. They said, "Brethren, I wot that through ignorance ye did it." O for more of that spirit! They prayed for their enemies, as Christ did, a thing which they had not done before. They healed the sick, as their Lord did, and went everywhere preaching the word.

If only we could see clearly the effect that Pentecost had upon the early church, and especially upon Peter, we would have a true conception of the effect the outpouring of the Holy Ghost would have upon the church today. It is interesting and helpful to study the writings of Peter with the thought in mind of the great change that came to him when, in the deepest sense, he was converted and set himself to strengthen his brethren.

When Peter took up his pen to write his first epistle, many years had passed since Pentecost. Says one writer: "Thirty years have passed since Peter, a heart-broken spectator on the outer rim of the crowd, witnessed the sufferings of Christ." In those earlier days he had said, "This shall not be unto thee." How different it all was at that later period! Sixteen times in his first epistle he speaks of suffering. Once it seemed strange to the apostle Peter that his Master should think of suffering; with the years of

experience behind him, he thinks it strange that he should ever have imagined anything else. "Think it not strange concerning the fiery trial which is to try you," he writes to the scattered flock. Surely a vast change had come over Peter.

Before Pentecost, the Saviour said to him, "Thou canst not follow me now; but thou shalt follow me afterward." Jesus looked at Peter in his imperfect condition, but addressed him in terms of his finished manhood. He had the vision of Peter's perfected life. In that memorable interview a little later, on the shores of Galilee, he said: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." John 21:18. When Peter boasted that he would follow his Lord to prison or to death, he meant it, but he did not know the deceitfulness of his own heart. Jesus said to him, "Thou canst not follow me now; but . . . afterwards." It was not until the "afterwards" experience came that the disciples truly followed Jesus. It was not until after the shadows gathered and the trials came that Peter was converted and changed into another man. The "afterwards" experience had now come, and Peter realized it, for the text he chose in his great sermon on the day of Pentecost was Joel 2:28: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh." Jesus had also said, "Ye shall receive power, after that the Holy Ghost is come upon you." Peter's sermon on the day of Pentecost was an ideal one: while he was talking history, he made history.

A marvelous change came over those men's lives from that day forward. The one supreme desire of their hearts ever afterward was not which of them should be counted the greatest, but which of them could most nearly resemble Christ in character. They followed him, modeled their sermons after his, copied him, fashioned their lives after his life.

The history of the early church is the history of what God would have his church be today. There must be the dawning of a new day in our lives. There must be a new experience. Let each one ask himself this living question: On which side of Pentecost am I living? Chronologically we are all living on this side, but experimentally many of us may be on the other side. What is the supreme motive of our lives? Is it to be like Him, and to reflect his image fully? Have we realized any great change in our lives? We must have another Pentecost. This is the hope of the church today. Let it be said no longer of us as it was of Peter, "Thou canst not follow me now; but . . . afterwards." One has well said:

"Before the final visitation of God's judgments upon the earth, there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children."—*The Great Controversy*, p. 467.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. . . . Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Testimonies for the Church*, Vol. V, p. 158.

The Early and the Latter Rain

DANIEL H. KRESS

THE rain coming down from heaven and watering the earth and making it bring forth and bud, is employed in the Bible to symbolize the work of grace to be accomplished in human hearts through God's word. Through Isaiah the Lord says:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:11-13.

When the diligent and prayerful study is given to God's word that it should have, these results will be seen in the life. God's word has not accomplished his purpose in human hearts until this experience is theirs. There will then no longer be heard words of censure and faultfinding with surroundings. The change within changes the aspect of things without. This comes as the result of rain—the rain of righteousness.

The showers of Pentecost fell because the people began a careful and prayerful study of God's word. Their failure to understand the Scriptures had been responsible for their loss of hope when Christ was crucified, and had led to feelings of despair. After his resurrection he appeared unto them as they began to study more carefully the scriptures pertaining to his mission, and "opened . . . their understanding, that they might understand the Scriptures."

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44, 45.

As he unfolded the word of God to them, "speaking of the things pertaining to the kingdom of God," he said, "Ye shall be baptized with the Holy Ghost not many days hence." (See Acts 1:3-5.)

They, through the study of God's word, had lost confidence in their own judgment and in the flesh. They saw their mistakes and errors of the past. These they with brokenness of heart confessed; and thus, "when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

They had been "begotten . . . again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. A new confidence in God's overruling providence was theirs. They spoke with an assurance they had never before possessed. "Of a truth," they said, "against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:24-28.

Such a faith comes only "by the word of God." This, Peter said, was a fulfilment of the prophecy of Joel:

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:16, 17.

Referring to those living just before the second coming of Christ, the Lord says:

"Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. . . . Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people: . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:12-23.

The prophecy of Joel, quoted by Peter, met only a partial fulfilment at Pentecost. It was the "former rain." The "latter rain" was yet to fall before the harvest would be ready for the sickle. Both the former rain and the latter rain are essential. Each has its place in the experience of those who will be prepared for the second advent of Christ. The former rain was given to enable men and women to overcome the defects in their character, and to obtain the victory over every besetment and every wrong word and action. The latter rain descends on those who have gained this complete victory over self, to give added power in the proclamation of the closing message of mercy to the world.

It was to the latter rain Peter referred when he said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:19-21.

The events mentioned here come consecutively. The blotting out of sin precedes the refreshing, or latter rain, and the refreshing precedes the second coming of Christ. The two former events prepare a people for the latter. The word of warning comes to us:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

Only by repentance, by confession of sins, and by conversion, which comes by a diligent, prayerful study of God's word, can the benefit of the latter rain be experienced. Hence the message comes to those living in the closing scenes of this earth's history:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, . . . and he shall send Jesus," etc.

It is by a prayerful study of the word of God and the testimony of his Spirit, that the selfishness and deceitfulness of the human heart is revealed, not to condemn, but to save. It is by repentance that the way is opened for the latter rain.

Notes from Wesley's Diary --- No. 3

H. M. S. RICHARDS

How careful should we be, and especially the Christian minister, to avoid all exaggeration. The clear truths of the Scriptures will employ all the powers of the greatest intellect, and in the end leave vast reaches of rich knowledge still unexplored. We do not need to exaggerate. Livid colors do not draw us to solemn realities; and when men face the shadows of the dark valley, how less than worthless appear the things we daubed in the vermilion of our statement.

The Lord has graciously committed to us as a people truths beyond the common knowledge of the world, and we of all men should be earnest to present a plain, clear message, keeping away from speculation on obscure texts and from drawing out questionable hypotheses. Some one has said that the formal church member or backslider is often a great philosopher on some dark saying — anything to parry the application of the truth to his own case.

John Wesley says that one of the churches he founded was almost paralyzed by this fault of being wise above what is written. After describing the arrested growth, and even decay, found there, he writes in the second volume of his journal:

"Let this be a warning to us all, how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating anything. Let us rather speak under than above the truth. We, of all men should be punctual in all we say, that none of our words may fall to the ground."

And surely if this admonition was needed by the plain preachers of a simple message to one nation in the eighteenth century, how much more do we need it with our full Bible message to all the world in the last generation! Let us heed John Wesley's wise caution, for "the secret things belong unto the Lord our God," and only "those things which are revealed belong unto us and to our children forever."

"Why Stand Ye Here All the Day Idle?"

MRS. F. S. JENKS

"YOU'RE longing to work for the Master,
Yet waiting for something to do;
You fancy the future is holding
Some wonderful mission for you;
But while you are waiting, the moments
Are rapidly passing away.
O brother, awake from your dreaming;
Do something for Jesus today."

Jesus commands us, "Go work today in my vineyard." We are not all given the same tasks. Some are ministers, some Bible workers, some colporteurs, some medical evangelists; while others may minister to the needy, the sick, the sorrowful, or perhaps take into their home some child who is homeless. There are thousands of little ones left homeless in the world today. They have a claim upon God's people. In the Testimonies we are given this instruction:

God "tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones. Let those who have the love of God, open their hearts and homes to take in these children. . . . These children are in a special sense the ones whom Christ looks upon, whom it is an offense to him to neglect. Every kind act done to them in the name of Jesus is accepted by him as done to himself. . . . This work for others will require effort, self-denial, and self-sacrifice. But what is the little sacrifice that we can make in comparison with the sacrifice which God has made for us in the gift of his only begotten Son? God imparts his blessing to us that we may impart to others. . . . God will bless men and women as they with willing hearts share their homes with these homeless ones." "But let the choice of children be first made from among those who have been left orphans by Sabbath-keeping parents." "The word of God abounds with instruction as to how we should treat the widow, the fatherless, and the needy suffering poor. If all would obey this instruction, the widow's heart would sing for joy; hungry little children would be fed; the destitute would be clothed; and those ready to perish would be revived." "See if something cannot be done for the care of these helpless ones. As far as lies in your power, make a home for the homeless. Let every one stand ready to act a part in helping forward this work."— *Volume V, pp. 281-285.*

And in Volume IV of the Testimonies, pages 57 and 58, the following lesson is drawn from the story of the Good Samaritan:

"Here Jesus wished to teach his disciples the moral obligations which are binding upon man to his fellow man. Whoever neglects to carry out the principles illustrated by this lesson, is not a commandment keeper, but, like the Levite, he breaks the law of God, which he pretends to revere. . . . Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in their daily lives. . . .

"The singular absence of principle that characterizes the lives of many professed Christians, is alarming. Their disregard of God's law disheartens those who recognize its sacred claims, and tends to turn those from the truth who would otherwise accept it." "When the advocates of the law of God plant their feet firmly upon its principles, showing that they are not merely loyal in name but loyal at heart, carrying out in their daily lives the spirit of God's commandments, and exercising true benevolence to man, then will they have moral power to move the world. It is impossible for those who profess allegiance to the law of God to correctly represent the principles of that sacred decalogue while slighting its holy injunctions to love their neighbor as themselves."

All cannot adopt children into their homes, nor make a permanent home for older needy ones; but if we have received the love of the truth, we will find many ways in which we can help and cheer those less fortunate than we. Every neighborhood affords abundant opportunity for doing good. Let us not ask, "Am I my brother's keeper?" but instead, "Lord, what wilt thou have me to do?"

"Go rescue that wandering brother
Who sinks 'neath his burden of woe;
A single kind action may save him
If love and compassion you show.
Don't shrink from the vilest about you,
• If you can but lead them from sin;
For this is the grandest of missions,—
Lost souls for the Master to win.

"O, never, my brother, stand waiting;
Be willing to do what you can;
The humblest service is needed
To fill out the Father's great plan.
Be winning your stars of rejoicing
While earth-life is passing away;
Win some one to meet you in glory;
Do something for Jesus — today."

The Holding of the Four Winds

MRS. D. W. MYERS

AFTER more than four years of slaughter, wherein millions were slain and many millions made widows and orphans, while the destruction to property cannot be represented in figures, very suddenly peace came. Even the most calloused heart felt great rejoicing at the declaration of peace. As Bible students we recognize in this the fulfilment of Revelation 7:1-3. We also read in "Early Writings," page 38, that while the four angels standing at the four corners of the earth holding the four winds, were about to let them go, and while their hands were loosening and the four winds about to blow, an angel was commissioned to fly swiftly to them and command them to "hold until the servants of God were sealed with the seal of the living God in their foreheads."

How gracious is our Lord Jesus to plead for the few remaining ones who will accept him and obey his commandments! Yet we should not wonder, for he loves us and died that we might live. To him we give all the praise for the peace we enjoy.

A Striking Parallel

In Joshua 10:12-14 is recorded a very strange event. In fact, so very unusual was it that we have no record of any other like occurrence in the world's history. The sun and moon, we are told, stood still,

in response to Joshua's prayer, "and hasted not to go down about a whole day." But why was Joshua granted his strange petition? Because he desired to finish the work that God had appointed him to do (verse 8) and to make a quick work of it. His purpose was in harmony with God's will, and the work was finished before the setting of the sun.

O that Seventh-day Adventists could discern God's mercy in holding the four winds as an answer to the prayers of God's people, that we may finish the work! The sun cannot set in the already tinted west until our work is finished, and how soon that will be depends on us. We have heard these things before, have we not? Are we growing indifferent just because we know them so well? Are our hearts calloused by the oft-repeated warnings? Is it not time to press forward with a determination born of love for the Master, and bring the work to a close? We are warned in Romans 9:28 that God will cut the work short in righteousness.

Let us consecrate all our ability to the work, that it may be sped to its glorious close. Then we shall lay down our crosses, receive the crowns of glory, be clad with the heavenly raiment, and enter into the joy of the saved.

Centralia, Wash.

The Region of Peace

MRS. GRACE E. BRUCE

As the cares and trials of life thicken about the child of God, deep down in his heart there grows the longing for, and the determination to possess, that peace and purity and holiness that characterize one who is seeking to fit himself for "the heavenly society in the kingdom of glory."

The hard battles of life that are fought during the long busy day, leave him weary and oppressed. When the day-world has ceased to sing its busy song, and the sinking sun is casting long gray shadows over the fields, he senses the need of renewed strength and courage.

If one then slips quietly away into the deepening shadows, he may find in earth and sky precious evidences of his Creator's love and power. Alone in nature's great cathedral, with countless stars dotting the blue above him, he may have the worry lines smoothed from his face, and the enjoyment of communing alone with the Author of the quiet beauty that surrounds him may be his.

"Entering into communion with the Saviour, we enter the region of peace."—"The Ministry of Healing," p. 250.

Here in sweet communion with his heavenly Father, one may receive courage, strength, and heavenly inspiration.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

"In quietness and in confidence shall be your strength." Isa. 30:15.

Here the weary, care-burdened one, placing his hand in the hand of his heavenly Father, may be strengthened by him and directed step by step.

"When every other voice is hushed, and in quietness we wait before him, the silence of the soul makes more distinct the voice of God."—"The Ministry of Healing," p. 58.

"When he giveth quietness, who then can make trouble?" Job 34:29.

"All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God."—"The Ministry of Healing," p. 58.

Gaston, Oreg.

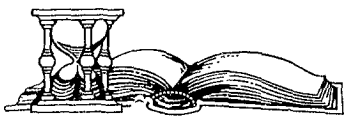
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Strengthen the Weak Hands

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

When we contemplate that which awaits the faithful, our hearts are made to rejoice, and the trials of this life are made easier. Then it is that the bitter cup is sweetened and the heavy load made lighter. It is then that the weak hands are strengthened and the feeble knees confirmed.

Recently, while preparing to speak on the coming of the Lord, I asked myself the question, What will that event mean to me? The following answer came to my mind: I shall stroll with him by the river of life where the unfading flowers open their petals to the living streams. I shall wander with him under the spreading trees, where the righteous may sleep unharmed in the woods. I shall gaze with him upon the hills framed by the One who is our eternal strength. I shall listen to his voice, which is sweeter than the softest music of a stringed instrument. I shall feel the sweetness of his presence and revel in the knowledge that an eternity of companionship lies ahead. Then I said in the words of the prophet, "Even so, come, Lord Jesus."



THE SERMON

Who Is an Educated Man? The Question Asked and Answered

MARION E. CADY

THE apostle James, sometimes called the "New Testament philosopher" because of his wise, sound reasoning and counsel, asks and answers this all-important and serious question: "Who is a wise man and endued with knowledge among you?" James 3:13. In other words, this is his question: "Who is an *educated man*?" In answering this question he declares that an educated man will "show out of a good conversation [conduct] his works with meekness of wisdom." In short, a man's education is determined by his conduct rather than by his knowledge.

The apostle James then proceeds to speak of evil conduct, where there is "bitter envying and strife," and boldly declares: "This wisdom [education] descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom [education] that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:13-17.

Notice that both the false and the true education are characterized by the apostle in terms of conduct rather than in terms of knowledge:

False Education

1. "Earthly."
2. "Sensual."
3. "Devilish."
4. "Bitter envying."
5. "Strife in your hearts."
6. "Confusion."
7. "Every evil work."

True Education

1. "From above" (heavenly).
2. "Pure."
3. "Peaceable."
4. "Gentle, and easy to be entreated."
5. "Full of mercy and good fruits."
6. "Without partiality."
7. "Without hypocrisy."

1. *Education as Knowing.*—The foregoing answer from the Scriptures to the question, "Who is an educated man?" is entirely out of harmony with the generally accepted idea that a man's education is to be determined by the amount of knowledge accumulated while in school pursuing various courses of study, and attested to by the diploma or the degree conferred. So when an individual's fitness to teach is being considered by the school boards, the questions usually asked are, "What course of study has he finished?" "What certificate, diploma, or degree does he hold?" These papers must be presented, and also the standings secured in each subject making up the course of study from which the student was graduated with or without honors. The determination of a student's education by this method emphasizes the idea, almost universal, that education consists of knowledge or knowing. "What does he

know?" instead of "What can he do?" seems to be the all-important question.

2. *Education and Doing.*—Knowledge is important and absolutely necessary, but only that knowledge which is transformed or translated into *doing* is of any real value. Knowing should result in doing. We *know* that we may *do*.

When Nicodemus, "a master of Israel," who doubtless had the education equivalent to our degrees, B. A. (Bachelor of Arts), M. S. (Master of Science), M. A. (Master of Arts), Ph. D. (Doctor of Philosophy), came to Jesus, the Master Teacher, he was told of the degrees B. A. (Born Again), M. S. (Mastery of Self), M. A. (Master of All Things), Ph. D. (Doctor of Philadelphia—a degree indicating that the holder has mastered the supreme art of loving his brother), which he did not possess; and when Nicodemus expressed surprise and astonishment over these higher degrees indicating a knowledge, power, and mastery to which he was a stranger, Jesus administered the gentle rebuke, "Art thou a master of Israel, and knowest not these things?"

3. *Education—Knowing and Doing.*—From the dissertations of Jesus and James on "Who is an educated man?" we conclude that true education consists of knowing and doing. In true education they are inseparable, and "what therefore God hath joined together, let not man put asunder." In false education they are divorced; "they say [know], and do not."

The apostle Paul warns Timothy against this class of educators who are "ever learning, and never able" to do what they know. They have not secured the first and most important degree—B. A. (Born Again), which indicates that a new life and power pervades the being and that truth is not only learned but lived.

When students outside of school live the truths and practise the principles taught in the schools, and these in turn elevate the home life and promote the welfare of the community, then the education imparted is of the right character, and the school justifies its existence. Then "wisdom [education] is justified of her children."

What a responsibility rests upon the teacher, who should be what he desires his pupils to be! The serious import of the question addressed by the apostle Paul to the teachers of Israel should appeal strongly to the teachers of children and youth today: "Thou therefore which teachest another, teachest thou not thyself? thou that preacheest [teachest] a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:21, 22. Taking into account present needs and conditions, one might continue: Thou that teachest, Do not be unkind in thy words and acts, art thou unkind in thy words and acts? Thou that sayest, Do not spend thy time in worldly pleasure and amusement, dost thou spend thy time and money in worldly pleasure and amusement? Thou that teachest, Do not follow the world in its fashions and pride, dost thou follow the world

in its fashions and pride? Thou that sayest, Do not be a slave to perverted appetite, art thou a slave to perverted appetite? Thou that sayest, Do not indulge in frivolous, foolish talking, dost thou indulge in frivolous, foolish talking? When teachers are not living out their own teaching and instruction, Paul's words of reproof are timely:

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5:12.

The example of the teacher, re-enforcing the instruction given to the pupils, will exert a strong molding power upon the students, which in turn will be carried into the homes of the students. The lessons taught in language classes will bear fruit on the playground and on the way to and from school. Slang will be eliminated, and the language will be kind, pure, and true.

The rules of technical grammar and rhetoric will be observed by the use of correct forms of speech; but the teacher will consider that the agreement of subject and predicate is not so important as the agreement of the words spoken with what God desires to have written in the heart. The knowledge gained in physiology regarding exercise, ventilation, good foods, proper combination and mastication, cleanliness of body, brushing the teeth, and other sanitary principles will all be eagerly grasped and retained, not with a view of passing a final examination, but rather with the purpose of putting into immediate practice these health principles for the development of a strong body without which one cannot develop a strong mind. So with all the lessons learned in Bible, science, history, mathematics, etc., the one prevailing purpose will be that of learning and living truth.

An unknown writer has truly said:

"A man may know all about the rocks, and his heart remain as hard as they. He may know all about the winds, and be the sport of passions as fierce as they. He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night. He may know all about the sea, and his soul resemble its troubled waters, which cannot rest. A man may know how to rule the elements, yet not know how to rule his own spirit. He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head. He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things. But if he has no personal knowledge of the love of God brought near to sinful men in Christ, what shall it avail?"

Education Means Freedom

A great truth was expressed by the Master Educator nearly two thousand years ago:

"Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8:32-36.

The whole human family are slaves in bondage to sin, and education is the divine plan and process that secures their release and freedom. This liberating process through education is clearly described by a modern educator:

"Higher education calls for something greater, something more divine, than the knowledge to be obtained merely from books. It means a personal, experimental knowledge of Christ; it means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness, and which are opposed to loyalty to God. It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief. It is the message of deliverance from sin."—*"Counsels to Teachers,"* pp. 11, 12.

There are three steps in the divine educational process:

1. Emancipation from a life of slavery and servitude to sin.

2. Restoration of the physical, mental, and spiritual powers of man to their Edenic condition of strength and purity.

3. Translation from the earthly to the heavenly school, where advancement and progress will be as limitless as the universe and as continuous as eternity.

No man is truly and fully educated who has not experienced in his own life the first two steps in the education process. These are the entrance requirements to the heavenly school—the University of the Universe. In the schools of earth men strive to secure the master's degree in art, science, letters, etc., but are they worthy of it when they are slaves to appetite, passion, and pride? The learned apostle Paul, during that heavenly vision in communion with the great Master, obtained a clearer and larger view of the real meaning of education, and expressed it in these words:

"Every man that striveth for the mastery is temperate in all things. . . . I keep under my body, and bring it into subjection: lest that by any means, when I have preached to [taught] others, I myself should be a castaway." 1 Cor. 9:25-27.

If one desires to become a master of arts, science, or letters, or of any other elevating line of thought and noble endeavor (a very laudable desire), he must, for the fullest and completest accomplishment of this worthy task, keep himself from becoming a hindrance to advancement. In short, he must be master of himself if he would become master of the thing outside of himself. And Paul made clear the only way in which the mastery within and the mastery without are to be obtained:

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

"Nay, in all these things we are more than conquerors [masters] through him that loved us." Rom. 8:37.

A modern writer has stated clearly the educational possibilities that are assured to those who are linked up with the Master Teacher in all their educational endeavors:

"We cannot reach Christ through a mere intellectual training; but through him we can reach the highest round of the ladder of intellectual greatness."—*"Counsels to Teachers,"* p. 19.

How sad and yet how true it is that much of the educational effort of today, even of professed Christians, is apart from Him "in whom are hid all the treasures of wisdom and knowledge"! "Ye are complete in him." (See Col. 2:2-9.) The "Holy Spirit," the "Spirit of Truth," whom Christ sent into the world as his representative to *guide* us into *all truth*, is not a welcome and honored teacher in most of the educational institutions of today. But he will be the teacher of all who gain admission to the school above.

On the sacred roll of honor are inscribed the names of many who attained this high degree of mastery. Chief among these is Daniel (also called Belteshazzar), who, in addition to mastering the tongue and learning of the Chaldees, was master of himself, and because of his self-mastery was by King Nebuchadnezzar made "master of the magicians, astrologers, Chaldeans, and soothsayers"—the great

scholars of Babylon. Dan. 5:11. The life career of this master of the so-called masters stands out in marked contrast to the career of King Belshazzar, who, though he was graduated from the same school, yet, having failed to master himself, was slain in the midst of feasting and revelry, after the hand of the unseen messenger from the heavenly courts had inscribed on the palace wall: "Thou art weighed in the balances, and art found wanting." Other masters on the honor roll are Joseph, Moses, Nehemiah, and Esther, whose illustrious careers are well known.

Education Fits for Heaven

Any system of education that restricts its efforts and its result to this earth life only, is narrow and incomplete. The wider and more complete significance of the work of true education is expressed in the following words:

"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education," p. 13.*

Truly, then, education is God's means of fitting men and women in the school of earth to enter the school of heaven. Do we grasp this wondrous thought,—that right here on this earth, mortal, sinful men and women, surrounded by an atmosphere of evil and temptation, are to be so educated and transformed in body, soul, and spirit, that they can be transferred to the school of heaven and continue there the education here begun; that in character

they are fitted to associate and converse with the holy, pure, and innocent heavenly beings, who have never sinned; and that through endless ages they will be companions and partners of these beings in the enterprises and joys of heaven, that have no limits and know no bounds? Truly, heavenly and divine must be the plan of education which brings to its possessor such a grand and glorious reward!

Heaven's School in Progress

The school of the hereafter is thus described:

"Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school."—*"Education," p. 301.*

There we shall study science, history, and music. There we shall till the soil and build houses and palaces. There every field of knowledge will be explored, and grand enterprises will be carried forward; for there the blossoms of learning shall bear the fruitage of doing, and all will be done according to the divine plan and order, which, only begun in the school of earth, will be continued in the school of heaven.

"To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge, and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,—such is the object to which the Christian's hope is pointing, for which Christian education is preparing."—*"Counsels to Teachers," p. 55.*

No Other Way of Cleansing

HILDEGARD L. LITKE

WHEN we attempt to obey God's command, "Cleanse yourselves," we can obey only by allowing him to do the cleansing for us. This is the real meaning of all such exhortations. Here is where some of us have blundered for years, and where thousands of sincere seekers are mistaken to-day. We have tried to cleanse our own hearts by our own efforts, by struggles and tears. We have tried to make the house within sufficiently beautiful so that some day we may ask the King of glory to come in and occupy it. The result has been failure and defeat, till we have been almost in despair. The Lord never asks us to do any such thing. All he wants is the key to every room in our soul. Let him have all the keys; trust him with them all, fully and gladly. He will then do what we must ever fail to do. He will take our hearts, cleanse them, furnish them, and beautify them. He will dwell there, and thus answer our oft-repeated prayer.

Let it be yours and mine, then, to take now, and to keep constantly, our glorious birthright in Jesus Christ. Content with nothing less, let us live, pray, and toil in the fulness of the Spirit. Then we shall be filled with purity, gladness, and sympathy, and clothed with divine might. Whatever our sphere or form of toil, the Spirit will pervade all we say and do. Amid human sorrow we shall be calm and glad, and in human weakness we shall be strong in the strength of God. We shall then know in our own experience the meaning of our Master's own words:

"Greater works than these shall he do; because I go unto my Father." John 14:12.

"Thou knowest the way to bring me back,
My fallen spirit to restore;
Oh, for thy truth and mercy's sake,
Forgive, and bid me sin no more!
The ruins of my soul repair,
And make my heart a house of prayer."

New Britain, Conn.

* * *

THE HOUSE OF THE LORD

You may sing of the beauties of mountain and dale,
Of the silvery streamlet and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion—the house of the Lord.

You may boast of the sweetness of day's early dawn,
Of the sky's softening graces when day is just gone,
But there's no other season or time can compare
With the hour of devotion—the season of prayer.

You may value the friendship of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road,
Are the friends of my Master—the children of God.

You may talk of your prospects of fame and of wealth,
And the hopes that oft flatter the favorites of health;
But the hope of bright glory, of heavenly bliss,—
Take away every other, and give me but this.

Ever hail, blessed temple, abode of my God!
I will turn to thee often to hear from thy word;
I will walk to the altar with those whom I love,
And delight in the prospect revealed from above.

—Selected by J. M. Hopkins.

IN MISSION LANDS

Tegucigalpa, Honduras

KARL SNOW

I HAVE been repairing the property here, so have not done so much active work as I would have liked to do; but I feel the time has not been lost. By putting on my jeans and getting into the real work, a good impression has been made on the people; besides, with a moderate expenditure, the value of the property has been nearly doubled in three months. I believe mission premises should have an inviting appearance.

I wrote that I was about to visit a little company. Well, I left home on my horse at eight o'clock one Tuesday morning. The trail was over a limestone formation, and very mountainous—I should have said road, for it was the automobile road to the south coast. There had been no rain for months, and everything was dried up, and water scarce, with an extremely hot sun. By five in the afternoon I had covered the thirty-six miles and was at my destination. That night I held a meeting with the believers and examined four candidates for baptism. The next morning we went to the edge of town, where there was a small pool of water, and held the baptism. When we were nearly through, the priest rode up to bathe in the pool. When he saw us, he sat down on a rock and waited for us to finish. At the close of the service, while I was changing my clothes, our people sang in Spanish a song on the law of God.

Three of those who were baptized live nine miles, over a rough trail, from the place of meeting, but they walk in to services nearly every Sabbath. It

was a real pleasure to baptize them and see the look of happiness on their faces. After the baptism I held Bible readings nearly all day, and we had another meeting that night. At 10 P. M. I saddled my horse and left for home, reaching it at eight the next morning. After two hours' sleep, I resumed my work.

Several new people are attending church here. An old lawyer who lives near says he is becoming interested to know what we believe. He is a fine old man, and I give him just enough from time to time to keep him interested. When we moved up here he said, "You are an Adventist and I a Catholic; you teach me your religion, and I will teach you mine, and we will see which will win the other." He never misses an opportunity to tell people how much he likes our religion. He has made no move yet toward accepting the message, but I think his case is hopeful.

On the boat coming down I found that the ground glass in the back of my camera was broken, and that therefore I could take no pictures. We were then off the coast of Yucatan. To remedy matters I took a glass negative and cleaned the film off. I then went down into the engine-room and got some paste from the engineer that was used for grinding valves; then went up on deck, and went to work. In a little while I had as nice a ground glass as I could buy.

It is taking us a little time to become acclimated again, but we are slowly coming into our own. The Lord has been good to us, and we want to serve him faithfully.

* * *

The Story of a Chinese Christian

C. L. BLANDFORD

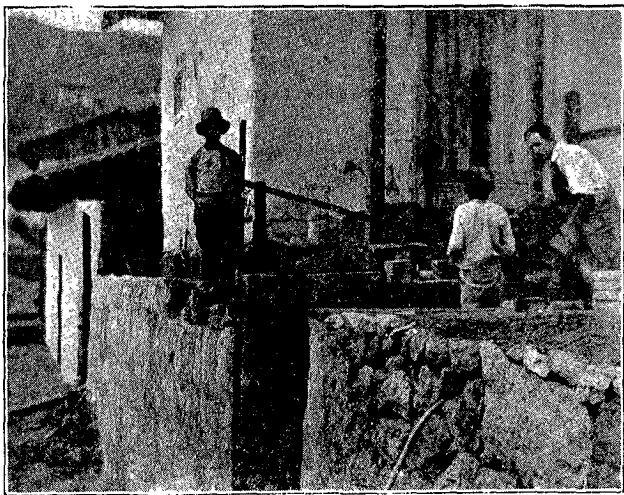
MAS BIN LAU was a student of hypnotism and an amateur spiritualistic medium. Naturally thorough, he had purchased many books of Chinese authorship and foreign translations, and was making rapid progress. Once he found a statement regarding Jesus' miracles of healing. The book stated that Jesus was only a mental healer, and that the reader possessed a like power, namely, the power of the mind and its control over matter. The statement created in him a desire to learn more concerning the man Jesus; but as that meant studying the Christian religion, he would have nothing to do with it.

One day as he passed along the street near his home he noticed a new chapel that had just been opened. The first four characters on the sign told of the return of Jesus. His mind went at once to the great Healer, whose coming again was of special interest to him. Mas Bin Lau entered the chapel, met the evangelist, and asked how he might learn of the return of Jesus. The evangelist replied, "Belief cometh of hearing, and hearing by the word of Christ," and invited him to attend the preaching on the Sabbath.

That Sabbath the sermon was on the sanctuary service, showing that this service passed away when Jesus made the supreme sacrifice at his first coming, and that his second coming will be to welcome into eternal life those who have accepted the sacrifice.



Upper: Group of Children Who Came to the Tegucigalpa Mission for Dresses Sent by the Church at Baker, Oreg. Lower: The Children We Were Able to Dress.



Laying a Wall and Steps in Front of the Tegucigalpa Mission

After a few weeks a Bible class, to continue for three months, was organized, and Mas was invited to join. He thought it of little importance, but a friend whom he had in the meantime invited to the chapel urged him to come. The class was held daily, so that he gradually gained a knowledge of the Christian religion. In the forenoon he met with the class and studied for an hour the word of God. In the afternoon he healed diseases through the power of mind. He became quite confident that Jesus healed through the same power.

But as we progressed in our Bible class, and began to study the state of the dead, the man was impressed, and realized as he read texts like Ecclesiastes 9:5, 6, 10, that there is no condition of sorrow or happiness in the grave. From this point Mas felt that when he acted as a medium he was an agent of the devil. He therefore dropped all dealings with such things and began to make a special study of the Bible. He found a Saviour, who, though not a hypnotist, is the source of eternal life to all who believe in him. The man became a charter member of the Chengtu church, and during the past year has influenced others to accept Christ.

Chengtu, Szechwan.

* * *

Solomon Islands --- No. 6

G. F. JONES

It is a pitiable thing that our own people at home do not sense the enormous responsibility laid upon them to man quickly these islands with capable God-fearing workers. The message which we all know and talk about and preach so much—that the end is close at hand—should speedily be proclaimed to these people.

There is one island whose hundreds of natives, with their chiefs, have been sending messages here and there for more than two years to intercept the "Melanesia," saying, "Tell Jones to come and bring us a missionary." But Jones does not dare show his face there, for where can a suitable missionary, black, brown, yellow, or white, be found to send them?

"Go, borrow thee vessels abroad of *all* thy neighbors." Like the woman of Elisha's experience, we have only "one pot" to be filled with oil, and it is not nearly enough. But here is the remedy for our mission fields, and the command should be obeyed: "Go, borrow . . . of *all* thy neighbors; . . .

borrow not a few." If we can find the vessels, the blessing of the widow may be ours also to pay our long-standing debts to these abandoned people. "I am debtor both to the Greeks, and to the barbarians. . . . So, as much as *in me is*, I am ready to preach the gospel." Are there no empty vessels? and can there not be found one—not even one—looking for work in the market place at this "eleventh hour"?

In sight of the island mentioned, are thousands of naked savages who have the one object in life of killing each other—one tribe against another, and all speaking different languages. They have no peace, day nor night, and so long as we hold off our legitimate work in these parts, how can they find it, or we either? This island is in sight of one of our later mission stations, but we can do no more than look at it, until the native youth in the missions are trained sufficiently to go and teach their own people.

The other day an old white-bearded chief came down from the mountains, with a few others, to remain near our new mission. Some time ago, with a few followers, he fled in a canoe from the above-mentioned island and landed on the one on which we are situated. He said: "All my people were killed, and they sought to kill me, but I fled, and they have taken all my land." I asked him if he would return with me if we should open a mission among them. He replied: "Yes, send them a missionary, and I will go on your vessel and show you the place; but if I land, they will kill me."

There are other islands and places where the natives are no longer savage; they are friendly without any missions; but the people have abandoned themselves to immorality. Neither women nor men wear any clothing. The natives vary in race and much in characteristics. Some are greedy and inhospita-



Savages of the Solomon Islands

ble, while others, who have Polynesian blood in their veins, are the opposite, though exceedingly immoral. These are desperate conditions. As a general rule, the uncivilized natives of the interior are strictly moral, and deplore the day when the white man arrives, with his lower conception and practice—in their minds—of moral law. Several other energetic societies are in the group, pushing ahead among the people. Now is our accepted time in these islands.

* * *

A Letter from Fiji

A RECENT letter from Fiji to the Mission Board tells of developments in the work there, where such remarkable advancement in the message has lately been made:

"Several other European workers have been added to our force here in Fiji to enable us to cope with the amount of work to be done. We are busy establishing those in the faith who have already come to us, and have therefore avoided, so far as we can, taking on any new work, as we are unable now to look after it. Still, though we are not seeking for new interests, they are developing. Two towns on the second largest island of this group have lately sent in earnest petitions for a worker to visit them. We could not send a minister, so they sent to another town at quite a distance for some of our people to come over and help them study this message. On the island another town has partially accepted our faith, and there is no doubt that all will accept it when the work can be done there that should be done. Where our work has become established, others are taking hold. Hardly a letter comes to me from the field that does not mention others who are taking their stand with us.

"Our Indian work is growing, and when our school building is finished, a larger number will accept the faith. A month ago the whole Indian population, of more than fifty thousand, went on a strike, but the government soon had them under control.

"Our work in Tonga seems more hopeful now. Lately Brother and Sister R. W. Smith, from Hawaii, have been added to the working force in that district of our conference. We have placed him as director. His wife has opened a day school. The school building has room for fifty pupils. It was filled the first day, and there are about 150 on the waiting list. There are a number of other schools, but the parents and children do not seem to have confidence in them. I was over there a month ago, and it was pitiful to see fathers pleading with Brother and Sister Smith to take their children in. When they saw it was useless to urge further, they turned away with a sorrowful look. We hope that we can find a way at our coming conference in June to secure a larger building; if we can, we shall be able to have a school of more than two hundred.

"This is a great fête day at Suva. The British man-of-war 'Renown' has just come in with the Prince of Wales on board. The people here have made many and great preparations for his coming, and seem to be wild in their expectations. What a contrast to that day when the Prince of princes and Lord of lords shall come! How few are preparing for that event, and how little interest or thought is given to the subject! 'Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which



Photo by D. C. Ludington

A Part of the Campus, Meiktila Technical School, Showing the School Building

go in thereat: . . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' May we ever be found seeking first the kingdom of God and his righteousness."

* * *

A Mohammedan Boy Interests His Fellow Students

D. C. LUDINGTON

THREE years ago a Burmese Mohammedan brought his young son to attend our Meiktila school. Because he had been caught cheating, he had been deprived for one year of sitting for the seventh standard government examination. During the year with us he learned to make boots and shoes. The following year he studied hard, showing special interest in his Bible. Just before passing his examination he asked for baptism, but some thought best to postpone the administration of this rite for a time. This year he is attending a government high school, and has written to me to send him some papers and tracts, as many of his fellow students and one teacher are interested in the truths that he has been showing them.

I hope to visit him soon and water the seed that has been sown.

* * *

The Crisis of Opportunity

O. B. KUHN

THE cry, "Rock, rock, wilt thou never break?" has been uttered again and again by missionaries to China. Noble, consecrated men and women have patiently and lovingly ministered to this superstitious and conservative people for twenty, thirty, or fifty years, but with apparently the most meager results. In this land of the enemy, many a veteran of the cross, wearied by long years of hard service and with trophies comparatively few, has cried out in his distress, "O Lord, how long?"

The answer to these prayers is seen today in the new political, educational, and industrial environment that has suddenly surrounded the people,—railways, telegraph lines, postal roads, and daily newspapers everywhere,—and the encouraging social and commercial intercourse, stimulation of thought, and broadening of vision. All these are cleaving this grand old conservative rock of China, and announcing that the time appointed has come.

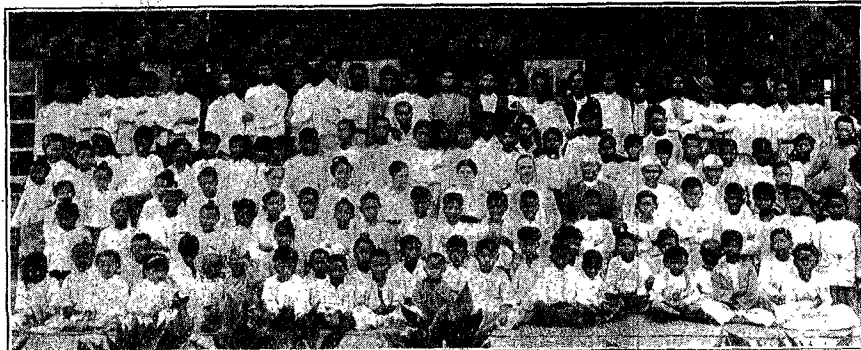


Photo by D. C. Ludington

Group of Students and Teachers at the Meiktila Technical School



Photo by D. C. Ludington
Class in Shoemaking at the Meiktila Technical School

Evidence of these answered prayers is seen in the multitudes of young and middle-aged men and women who have been freed from the bonds of an idolatrous religion, and from the superstitious, enslaving customs of ages. In this great mass of people so quickly liberated one sees how graciously God has manifested his power to do exceeding abundantly above all that has been asked or thought.

Yesterday missionaries seemed helpless and almost hopeless as they felt the weight of China's dead masses; today they are astonished at the suddenness with which multitudes have become alive to the nobler and better things of modern civilization.

Peter of old, released from prison in answer to prayer, stood before the door of those who prayed. One opened not the door for gladness, "but ran in, and told how Peter stood before the gate." As she spoke, some said that she was mad. Because of her persistence some were willing to believe that it was Peter's angel, but not Peter. Had it not been for the apostle's continued knocking, he would not have been admitted nor received into their midst.

There is danger today that some, though they have prayed, will now for gladness relax their efforts, cease to pray, and fail to do their duty. Others, though they also have prayed, will through unbelief refuse to acknowledge the greatness of the opportunity. They may admit that radical changes have come to this ancient land, but they do not discern the genuineness of this wonderful religious mass movement, nor realize that we are in the crisis of opportunity.

God emphasizes the opportunity by many unmistakable evidences. The presence of missionaries in the field; the talented young Chinese men and women engaged in church work; the gifts to hospitals and schools by wealthy officials; the friendly attitude of prominent Chinese; the eager interest with which large audiences of intelligent people listen to Bible lectures in direct evangelistic efforts for the public; the thousands of patients of all classes seeking healing at the hands of Christian doctors and nurses in mission hospitals; the large number of students attending mission schools and hospital training classes, — all point to a divine Providence superintending the enterprise of missions, and creating present opportunities.

The crisis of opportunity is upon the missionaries, and they cry, not, "Rock, rock, when wilt thou break?" nor, "O Lord, how long?" but for help to teach these teeming thousands the knowledge of the Lord, and to guide them into the way of life. The present number of workers, institutions, and facilities

is unequal to the demands daily made upon the church in China. Except our brethren and sisters in the homeland come up to the help of the Lord; unless they, too, encircle these multitudes with their prayers and present them in the arms of faith to God for his blessing; if they do not plead in behalf of China and of the missionaries here, then the church will indeed be unable to accomplish the possibilities presented to us in such marvelous opportunities.

The situation reveals as never before our great need of trained workers, both native and foreign, and emphasizes anew the importance of our schools, both in the homeland and in China. These schools should more fully adapt themselves to training workers to help win a glorious victory in the present crisis.

* * *

Passed "the Thousand Mark"

JUST before leaving India on furlough to England, Brother A. H. Williams, secretary and treasurer of the Southern Asian Division, was able to pass on the following encouraging word:

"I am happy to be able to report that at the end of the first quarter of this year our total membership was 1,051; so we have gone well over the thousand mark.

"Financial receipts have also greatly improved, the tithe receipts recorded for the first quarter amounting to \$4,174.04, and the offerings to \$4,054.92.

"The large increase is due to the Ingathering campaign, which yielded \$2,846.30, the first quarter of this year, as compared with \$1,232.65 for the same quarter of last year. I might state that our campaign is not yet finished, and considerable more will figure in the current quarter's returns."

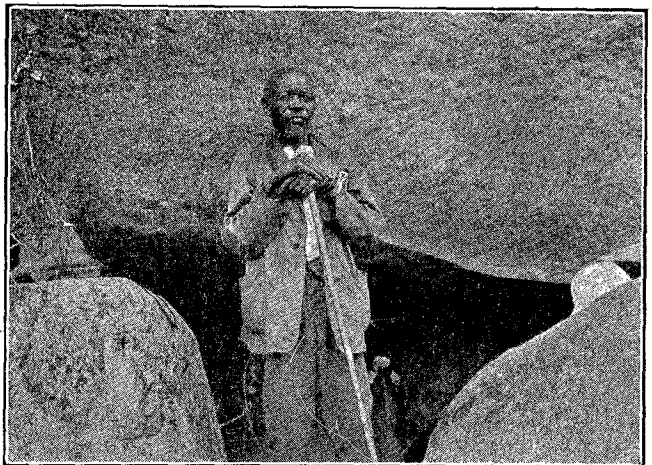
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A Faithful Native Chief

MRS. W. L. BATES

WE are glad to show the photograph of Chief Mluvu standing at the entrance of a large cave in Rhodesia. During the Matabele War of years ago, this chief, a friend of our mission work, hid the mission furniture in the cave here shown, when the missionaries had to flee for their lives. On their return they found their furniture safe from the rebellious Matabeles.

Chief Mluvu is now very old, but still lives on the Solusi Mission. He desires to live here as long as the Lord gives him life. He has never yielded to Christianity, but attends meetings, and is a great friend to our work. We pray that his heart may yet be touched and that he may yield to Christ.



Chief Mluvu at the Cave in Which He Hid Our Mission Furniture During the Matabele War



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

MY COMFORT

BEFORE I lie down to my rest
This night so lone to me,
I want, O Lord, within my mind
Some gracious thought of thee.

And as I read within thy word,
Thy word forever sure,
I find the comfort that I sought
In words so sweet and pure.

"The shadow of a mighty rock
Within a weary land"—
And, Lord, I gladly lay me down,
And rest me in thy hand.

A covert from the storms of life
Thou mak'st thyself to me,
And in that shelter, Lord, I trust,
And hide myself in thee.

—Charles A. Smith.

* * *

How Many?

JOHN M. HOPKINS

THE tall, strong young man standing by my side, shook his head doubtfully, and turned away.

It had been a delightful afternoon and early evening on the blue, briny waters of Coos Bay, into which flowed the clean mountain stream, Coos River, which has its source far back in the western slope of the Coast Range Mountains. Backed up by the tide waters of the broad Pacific for perhaps a distance of twenty-five miles, Coos Bay forms an excellent entrance and harbor for ocean ships; also a channel for the export of large quantities of fir and cedar lumber from the mighty forests of Oregon.

Some eight miles up the bay and river, the stream divides into what are known as the north and south branches of the Coos River, and the scenery is most attractive. Along the shores of both streams are dairy farms (called "ranches" here), where are kept large herds of fine Jersey cows. One rancher told me that from fifty-two cows he sold \$7,000 worth of milk in one season. The milk is shipped down the river in gasoline launches to Marshfield and North Bend, where are extensive sawmills and shipyards, which furnish employment to hundreds of hands. This creates a demand for the dairy and other food products of the adjoining territory.

On this special afternoon and early evening, the bay was unusually attractive. The high hills on the west, with the well-kept streets of Marshfield rising one above another; fine, rich bungalow residences, and tall church steeples piercing the evergreen foliage of the myrtle, cedar, spruce, and fir, formed a lovely background for the entrancing picture. The frisky little launches on the bay, with their ever-widening wavelets on either side, and the trail of foaming water in their wake; the white and purple sea gulls, gracefully rising and following with the billows, darting here and there to catch any morsel of food tossed out by a friendly hand—the scene will never fade from my memory.

The sun had gone down to take his evening bath in the deep-blue waters of the Pacific. The city was all aglow with electric lamps, some burning with a steady glow, others with intermittent colors of red, blue, green, yellow, blending harmoniously; the whole forming a scene of artistic charm vying with the natural beauties around.

We stood just outside a display window, brilliantly lighted within, where were numerous agates of all forms and colors, gathered from the surf-washed shores of the sea, and ground, polished, and mounted. Diamonds, pearls, rubies, precious stones—a fine display which we admired greatly.

But something very different was there, in contrast with the beautiful waters of the bay, the loveliness of the city, or the fine display of gems in the window—the young man, the noblest of all God's workmanship, now profane, obscene, and unclean, casting a shadow over the scene. Gradually, quietly approaching him, I said,

"Young man, have you a mother?"

"Yes, in New York City."

"Have you a sister, a pure, beautiful sister?"

"As sweet a sister as any boy ever had."

"Have you a sweetheart, young man?"

He seemed resentful, perhaps feeling that I, a stranger, in a far-off city, was too inquisitive. But I said:

"Listen, young man, I mean no harm. I am deeply interested in you. Please tell me, have you a sweetheart?"

With feeling he replied: "Indeed I have—the purest, dearest little sweetheart in all the world. And when Uncle Sam is done with me, I'm going back to New York and marry her."

"Now, my young friend, permit me to ask another question, may I?"

"Go on, dad."

"Would you like to see your mother smoke cigars, as you do, to chew tobacco and stain her lips and befoul her breath, and poison her blood, as you are doing? Would you like to hear her curse and swear, use obscene language—would you? Would you like to have her see you, hear you, just now?"

In a subdued tone he replied, "No, indeed."

"Would your darling sister be pleased with what you are doing?"

He was silent.

"Would your sweetheart enjoy this scene? Would you marry her if she were to smoke, chew, and swear, as you are doing? Would you, young man? Tell me."

"No, I would not."

"Then what right have you to demand of her purity, beauty, nobility of soul, all that is good and desirable, and give her in return an impure heart, a body poisoned by nicotine, a foul mouth and breath—the unclean man that you are? What right have you to demand of her what you do not require of yourself?"

"And more: How many young men do you know, men with whom you associate,—how many are there to whom you would willingly see your pure sister wedded for life? How many?"

The tall, strong young man standing at my side threw his cigar into the street, shook his head doubtfully, and turned away.

Roseburg, Oreg.

* * *

"Give Attendance to Reading"

* * *

Few things influence us more than our reading. And that is one reason why it stands us in hand to be careful what we read, and especially to be careful what we let our children read. If we would have strong, pure, well-trained minds, our reading must be of that character.

It has been said that one's library is an index to his spirituality. The reading one most enjoys will tell you what he is. Our thoughts, words, and actions can be traced very largely to our reading; and especially is this true of children. The young mind, plastic and imitative as it is, dwells upon that which seems to be heroic. That is why novels and films that hold up the robber and murderer as heroes are so detrimental to youth. The content of the mind becomes polluted with lurid scenes and hairbreadth escapes; and in imagination the youthful reader sees himself the successful hero in a dozen dare-devil plots of his own conjuring. But watch a little longer; these thoughts will soon mature into words and actions; "for as he thinketh in his heart, so is he."

How many great men trace their strength of intellect and nobility of thought to the reading of the Bible and other good books! But the shores of time are strewn with the wrecks of human souls, physical, mental, and spiritual derelicts, who have been lured onto the rocks of unwholesome and impure reading. And this situation is not one that is in the past. The present is replete with illustrations showing that this deadly work is still going on. While there are numerous good books and other beneficial reading issuing from the press for those who desire it, it is nevertheless a fact that the bulk of the literature which is demanded by the public, and which is supplied by the press in the form of short stories, serials, and novels, is impure, immoral, and positively detrimental to those who feast upon it. And the worst part of it is that there is a greater demand for this literature now than there ever was before. I give here a quotation from Mr. Bailey Millard, who is on the staff of the *San Francisco Bulletin*. He is on the inside of the publishing business, and knows whereof he speaks. He is quoted in the *Literary Digest* for April 26, 1919, as saying:

"A certain widely known novelist wrote a very long and very prurient serial story. The manuscript was sent in for my consideration. I did not read it. In fact, I never read it until after its publication. By my direction the manuscript of the novel was read by three readers, one of them a lady. All these readers declared that it was so salacious as to be absolutely unprintable. The two men were very outspoken in their denunciation of the story, and the lady blushed a deep red when she handed in her report. All agreed that the reading public would not stand for the story. So, without reading it myself, I had the manuscript returned to the author. That was in 1905.

"Would you believe it?—that story was published in 1916—eleven years afterward—by the proprietor of our magazine on the recommendation of my successor, and the public not only stood for it, but ate it up and wanted more. But they could get no more from that particular author, for he was dead.

"Now what had happened to make this story more acceptable to the magazine-reading public in 1916 than it was in

1905? It was very simple. Any old-time editor will tell you that the gradual decadence of taste on the part of the great mass of magazine readers, due to the gradual feeding into them of rotten stories, has not only made readers less easily shocked, but also actually eager to embrace these fleshpots.

"What shall I say of this literature and the prevailing demand for and consumption of it? What shall any one say? One word covers it all—it is a debauch."

Surely, coming from such a man, these words mean something. They should call to us in clarion tones to watch our reading and the reading of our children. We are living in a time when the world is filled with antediluvian conditions. The Saviour says, "As it was in the days of Noe, so shall it be also in the days of the Son of man." But how was it in those days? "Every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. What would be more potent to produce such a condition than criminal and impure reading? And does not the tremendous demand for such reading also indicate that we are living in the days foretold by the Lord? Unwholesome reading, like liquor, only increases the appetite it is produced to gratify; and, like liquor, there is only one course to pursue in regard to it,—that is, "Touch not, taste not, handle not." But if we have formed the habit, let us cry to God for deliverance.

The cause of God in this last generation, as never before, calls for men and women with strong bodies, powerful intellects, and pure hearts. In fact, every imagination of the heart should be only righteousness continually. But if this is to be so, our reading must correspond. May God help us to turn aside from the foul and murky waters that flow so freely throughout the land, and to drink from the streams of truth and purity.

* * *

To Improvise a Bath Robe

A CONVENIENT and practical bath robe for a child may be fashioned in an emergency from two bath towels twenty-seven inches or less in length.

To make the garment, all that is needed is six safety pins and the towels. Pin the ends of the towels together close to the hems, at a distance about four inches from each side edge of the towel, which leaves an opening for the head to slip through. Next pin the sides together eight inches from what is now the upper end of the robe and again ten inches below this pinning. This constitutes the under-arm seam, which finishes the garment. The making consumes about three minutes, there being no pattern, no cutting, no changing, no sewing! The opening for the neck may need readjusting if too large. Such a garment strikes the fancy of a seven-year-old child because novel and slightly grotesque, but nevertheless very cool and comfortable on an intensely hot day as a lounging robe after the bath.

Such a slip-on is admirably adapted also for taking a shower bath during a warm summer rain, something the normal child loves to do.

This leaves the bathing suit in condition to be worn for the late afternoon dip in the lake, instead of moist if the time for drying happens to be short.

Such a robe is practical because the material forming it is always at hand; is sanitary to wear next to the skin because white in color; is adaptable to children of various ages, and may be quickly taken apart when the need for such a slip-on is past.—*Fleta H. Howe.*

The Family Physician

*Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.*

Question.—Please give the treatment for constipation.

Answer.—The first thing is to encourage proper habits. Next come exercises which strengthen the abdominal muscles and stimulate the muscles of the intestines. Such exercises include leg-raising, body-raising, and side-bending. "The Home Dumb-Bell Drill," by Roberts, published by the Young Men's Christian Association Press, 343 Madison Ave., New York, is excellent for this condition, and may be followed without dumb-bells. A laxative diet should be adopted—one which contains much bulky food, which can be ground up fine, such as spinach, dandelions, and other greens, beets, celery, and lettuce. One or two dessertspoonfuls of bran may be taken at meals, or whole cereals, such as Pettijohn's, cracked wheat, or oatmeal, should be eaten. These laxative foods should be aided in their work by the use of mineral oil in doses of one-half ounce to one ounce at bedtime and before breakfast. You should also drink eight or ten glasses of water during the day. If this does not relieve the constipation, a warm enema followed by a cool enema should be taken at night, and perhaps it may be necessary to use a four- or five-grain cascara pill with the oil at night. Pills and laxatives containing strychnine and irritating drugs should be avoided.

Ques.—Please give the treatment for acne (pimples).

Ans.—Soak and steam the face with towels wrung out of a hot solution of boric acid containing four heaping tablespoonfuls of boric acid crystals to three quarts of water. Follow this by a sulphur or resorcin ointment. The blackheads may be gently squeezed and the pustules opened and cleansed with carbolic acid awhile before the ointment is applied. Digestive troubles probably aggravate the acne, and by lowering the resistance of the blood the acne germs are allowed to develop in the skin. Dyspepsia or indigestion, either of the stomach or intestines, constipation, torpid liver, improper assimilation of the food, are all active causes. A laxative diet should be adopted and also one which is antitoxic, containing no foods which increase putrefaction in the intestines. For this reason, a vegetarian diet is best. The meals should be regular, and combinations and varieties carefully regulated. The anemia, neurasthenia, and rheumatism should be corrected.

Ques.—My hearing has been affected for twosecore years, and this spring I had influenza, which made it worse. Can you recommend any ear phones?

Ans.—You should put yourself under the care of a reliable specialist who treats ear, nose, and throat diseases. It may perhaps be relieved by sprays and douches to the nose and throat, to relieve the catarrh, and inflation of the middle ear through the nose and Eustachian tube. Vibrations and high frequency currents are also sometimes given to the ear. Anything which will improve the general health and digestion, as plenty of fresh air, good food, moderate exercise, and sufficient sleep, will help to relieve the deafness. Electrical ear phones are reliable, and can be obtained from your druggist or through your family physician.

Ques.—I have an infection on my face, which came from towels some one else had used. What can I do for it?

Ans.—Go to your physician, and get personal care from him. Avoid infecting any one else by your towels or your clothing. Ointments containing salicylic acid or ammoniated mercury are often used, and also washes containing carbolic acid and zinc-oxide powder.

Ques.—My adopted girl has a disease of the blood, and I have been giving her a patent medicine said to be harmless and to be recommended by 20,000 physicians. What do you advise?

Ans.—Take your child to our sanitarium nearest you, at either Boulder or Wichita, and have a Wassermann test of her blood made. Do not take any patent medicines recommended in circulars or testimonials. Follow the sanitarium doctor's advice. If you cannot take your child there, take her to the city clinic, and have her blood tested, and follow the instructions and treatment recommended there.

Ques.—Does sleeping on the left side hurt the heart? My heart palpitates a great deal, and I have been told that neuritis is the cause of the difficulty. I have had hookworm infection and other sickness. Has my heart trouble anything to do with these other troubles?

Ans.—Yes, your heart weakness and palpitation are undoubtedly due to the sicknesses you have had. Sleeping on the left side puts a little more pressure on the heart than sleeping on the right side. Systematic rest several times a day, with careful attention to your food, and a warm or neutral bath at night three or four times a week, will help your heart. A short alternate hot and cold application to the spine two or three times a week will be of service.

Ques.—What is the cause of burning, pricking sensations, with coldness in the hands and feet? The patient is eighty-seven years old.

Ans.—These sensations are often an accompanying complication of hardening of the arteries, and treatment for the latter condition will help to remove them. Increase the elimination through the skin, kidneys, and bowels, and get an antitoxic diet for the patient. It may be necessary to use eggs and legumes in great moderation. The burning and numbness may be relieved by gently rubbing or massaging the limbs with cocoa butter or with witch-hazel.

* * *

Thrift Suggestions

(Gathered from Here and There)

To remove mud stains, rub with a raw potato. It acts like magic. Brush off the surplus dust, then apply the potato. Don't be afraid to rub it, and as one slice gets soiled take a clean slice. Leave until dry, and then brush off.

Roaches are said to have a peculiar aversion to borax, and will shun places where it has been scattered. As borax is entirely harmless so far as human beings are concerned, it is much safer than poison. Roaches will eagerly devour a mixture of red lead, Indian meal, and molasses, which soon kills them. Paris green, arsenic, phosphorus, or corrosive sublimate sprinkled about will quickly kill them also, but these are all deadly poisons, and should not be used where there is danger that children or household pets will eat them.



THE COLORADO CAMP-MEETING

THE camp-meeting for the Colorado Conference was held in Rocky Mountain Lake Park, Denver, on the same ground where it has been held for several years. The grounds are pleasantly situated for a gathering of this character, being about five miles from the center of the city, yet near enough to make it convenient for any of the residents of the city to attend.

At the opening of the meeting, Thursday, June 17, the camp was in readiness to receive the people, about two hundred tents having been pitched. Approximately one thousand of our brethren and sisters were camped on the ground, and every evening the large pavilion, capable of seating nearly two thousand persons,

Not only were revival services held on both Sabbaths, but also during the week many were encouraged to seek the Lord for definite victory over besetments, and the Holy Spirit came near to these earnest seekers. It was the desire of the workers to bring the people up onto higher ground—to prepare them for the "loud cry" and the "latter rain." The people were ready to respond, and their hearts longed for this deeper experience.

The regular session of the conference was also held during this camp-meeting; and with very little change, the same officers were re-elected to carry on the work of the conference.

A number of important matters were brought to the attention of the people,

The German brethren came together daily, and Elder David Voth, the president of the North Texas Conference, was present to help with these meetings. Services were held daily for the Scandinavian brethren. Elder G. E. Nord, secretary of the Swedish Department, gave the Swedish brethren excellent help.

Among the visiting brethren present were Dr. P. T. Magan, of Loma Linda, who gave two very interesting talks on what the Lord is doing for our medical school at Los Angeles and Loma Linda; Elder H. M. J. Richards, for many years connected with the Colorado Conference, and now president of the Texico Conference, who delivered a stirring lecture on Spiritualism; Elder I. M. Martin,



GROUP OF MISSIONARIES SAILING FROM SAN FRANCISCO ON THE S. S. "NILE," JULY 24, 1920

Left to right: Mr. and Mrs. H. E. Willoughby, Mr. and Mrs. R. M. Milne, Mr. and Mrs. J. B. Carter and baby, Mr. and Mrs. Harold Boger and baby, Mr. and Mrs. Edwin R. Thiele, Prof. H. C. Lacey, Mr. and Mrs. Jacob E. Riffle, Elder and Mrs. T. T. Babienco and child, Max Popow, Mr. and Mrs. F. H. Raley and child, Mr. and Mrs. George E. Clark and baby.

was well filled. Our own people who lived in the city attended, and also the residents near by. The brethren and sisters came to the meeting expecting to receive the blessing of the Lord, and by their earnestness and devotion it was evident they planned to enjoy what the Lord had in store for them.

The daily meetings were well attended. The Lord helped his servants to give the people meat in due season, and the instruction imparted was helpful in every respect. The people were assured from the Bible and the teachings of the spirit of prophecy that the message which the Lord gave this people nearly eighty years ago from the word of God and through revelation, is the message for today. There is mighty power in the third angel's message, and the Lord witnessed by his Holy Spirit to the truthfulness of the messages borne. There was deep heart-searching on the part of the people, and many wrongs were confessed and, we believe, victories gained. It was indeed touching to see men who confessed to having been slaves to tobacco for nearly sixty years gain precious victories over the power of sin. The Lord came near to his people, and many were delivered from the power of the enemy.

and their hearts responded nobly to every call that was made. When the needs of Campion Academy were presented, nearly ten thousand dollars was subscribed for the school. When the call was made for gifts for missions on the last Sabbath afternoon, nearly thirty-four thousand dollars was donated for the work in the fields beyond. The Lord having forgiven and refreshed his people, they took great pleasure in making gifts to him. We believe this is as it should be. When the church appreciates her opportunity to receive from God his rich blessings in forgiveness, pardon, and peace, she will take delight in showing her appreciation of these blessings by returning to him gifts for the saving of souls.

The people purchased many books for their own use, as well as to sell and lend to their friends and neighbors, and the corps of workers at the book tent were kept busy most of the time. The people appreciated the Bible studies on the spirit of prophecy, and many purchased the Testimonies and other writings of the spirit of prophecy. All determined to live out as never before the light on health reform, dress reform, and every other reform that God has given to prepare his people for the time of trouble and the coming of the Lord.

president of the Tennessee River Conference; Prof. H. A. Morrison, of Union College; and the writer. Elder G. B. Thompson spent a few hours at the camp on his way from the Pacific Coast.

Elder S. E. Wight, president of the Central Union Conference, was present during the first week, and rendered excellent help to the workers and in the meetings in general. He was obliged to leave before the close to attend the Wyoming camp-meeting. All the departments were represented by Central Union men, who gave strong and efficient aid.

The conference has put eight tents into the field this summer. There is a large foreign population in this field, and the work for them is not neglected in the administration of the conference. Elder G. E. Nord earnestly presented the need of working for the foreign-language-speaking people of the country, and his talk was much appreciated.

The brethren and sisters left the campground feeling thankful to the Lord for the help they had received during the meetings; and they all expressed an earnest desire to live out the truth, in view of the nearness of the end and the great work which is yet to be done in the earth.

May the Lord bless Elder W. A. Gosmer, the president of the conference, his committee, and the band of workers, as they go forth the coming year to labor for souls in that great field. The writer was grateful to God for the privilege of attending the Colorado camp-meeting, for the Lord surely met with his people and refreshed them by the presence of his own blessed Spirit.

F. C. GILBERT.

is a French Catholic community. Probably 98 per cent of the people are French. They do not attend Protestant meetings, hence an outside attendance was not expected. The work done was confined chiefly to our own people. It was a most profitable gathering. The 6 A. M. hour and the 9 A. M. hour were especially appreciated by the people, and they received great help, judging from the excellent testimonies

have already a church of fifty members among them.

These Indians are not wild men of the forest. They are a community of splendid men and women. Many of them are quite well educated. They are a peace-loving people. Their farms are well kept, and their homes are, as a rule, clean. Those who have embraced the truth are established in every part of the faith. They speak as intelligently of "the third angel's message" and "the blessed truth" as do the white people in our churches. It sounds good to hear them. Brother Franklin and his wife, she being a graduate nurse, have had many opportunities to minister to the sick among them, and have in this way made lasting friends. They need a simple treatment-room to do effective work for them. Lack of funds has made this impossible so far.

At the close of the first meeting I held with them, they sang one of their Indian songs with a good deal of enthusiasm while they marched past me in the front of the platform and shook my hand. This is their method of expressing their appreciation. One brother who has been a little confused for several years and had gone back somewhat, came to me at the close of the last meeting, and with tears in his eyes said, "I have come back." I was glad to welcome him and his wife, and to assure them that they would have our prayers and help. He is a man of influence in the reservation, and is highly respected among his people everywhere.

There is a modest church building on the reservation that was erected by our people. Brother Franklin has a small, inexpensive, and very modest home. A few of the modern conveniences would greatly aid him in carrying forward more effective work,—a Ford automobile to enable him to go about from home to home, and an expenditure of possibly \$1,000 in a modest treatment-room and facilities. It appears that \$2,000 could be profitably expended to aid these workers, who are willing to endure hardships in order to bring to these people some of the blessings which we are so richly enjoying.

We are looking forward to the time



Members of an Indian Church on a Canadian Reservation

EASTERN CANADIAN CAMP-MEETINGS

CANADA, as a whole, may be said to have been to us as "a stranger at the door." While our eyes have been upon the fields afar off, this neighbor has been neglected; and yet I doubt whether there is to be found anywhere in the world a more promising field. We are at once impressed, while attending general meetings here, that we have before us a fine class of people, much above the average.

In some cities of the United States, fully three fourths of the people are of foreign extraction, and it is sometimes difficult for a stranger to obtain desired information upon inquiry of passers-by on the street. He soon observes that he is in a city largely made up of people of foreign tongues. (This is not so in the province of Ontario; the English language is spoken altogether, practically everywhere.) There is also a different air about the people of Canada; there is a willingness to impart information, and to show true courtesy to strangers. Upon the whole, my two months' trip in Canada made a most favorable impression on my mind. Possibly the fact that I was myself born in Canada, and spent the earlier part of my life there, may have had something to do with my impressions; for try as we may, we never can forget our childhood days.

The first camp-meeting was held in the city of Galt, Ontario. The meeting was well attended. We were glad to welcome Elder E. W. Farnsworth at this meeting. It brought vividly before us our pleasant association together in Australia at similar gatherings. Elder Farnsworth had a message to give. Elders B. M. Heald, W. R. French, F. W. Stray, and the writer carried forward the spiritual meetings. Elder H. M. S. Richards, of Ottawa, a young man of promise, gave valuable aid, as did Elders H. J. Capman and O. D. Cardey of the Ontario Conference. Elder E. L. Cardey of Boston also gave some much-valued instruction.

The next meeting was held in Memramcook, New Brunswick. The school is located at this place. Memramcook

borne. Not a day passed without a testimony meeting. It was a meeting of the people, by the people, and for the people. A feeling of brotherhood characterized the meetings throughout.

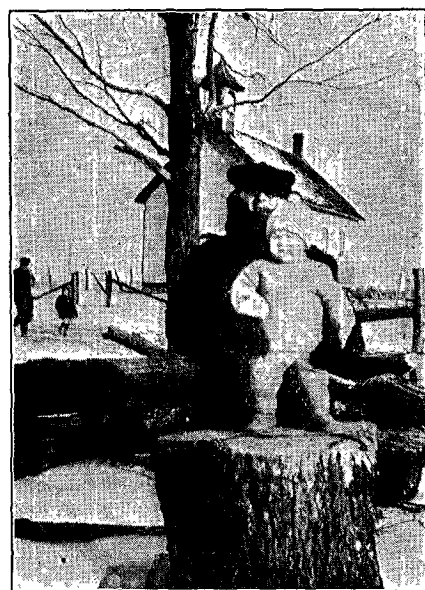
We were somewhat surprised before the close of our meetings, to receive a request from a physician connected with the French Catholic College, for a health lecture. Accordingly I gave a medical lecture from a Biblical and scientific viewpoint. It was attended by some of the business men and others. The doctor afterward said to Elder Passebois, "I would not have missed it for \$20." Others expressed their appreciation. It seems that the health work may prove the entering wedge to the hearts of these people.

Waterloo, Quebec, was the location of the next meeting. This, too, is a French Catholic community, but there are some Protestants in the place. The outside attendance was good, and a few decided to observe the Sabbath as the sign of their adoption into the family of God.

To conduct field days in this union, where almost all are French Catholics, is a little difficult; yet we had success, and the experience was enjoyed. The camp-meeting, owing to the interest aroused, was followed by a tent effort conducted by Elder A. C. Webster, president of the Quebec Conference, and Elder G. E. Jones. The aim is to build up a church in Waterloo. We were glad to have Elder S. N. Haskell with us at this meeting. His messages were highly appreciated by all present.

At the close of the Waterloo meeting, Elder Stray started for Newfoundland, and I went to the Indian reservation, at present in charge of Brother E. G. Franklin and his wife. The reservation is near Brantford, Ontario. It covers an area of about 5,000 acres. Work is carried on among seven different tribes, numbering in all about 6,000. They are the Mohawks, Senecas, Cayugas, Oneidas, Onondagas, and Tuscaroras.

These are known as the Six Nations. They have their central council. In addition there are about 500 Chippewa and Delaware Indians. I was glad to meet with our Indian brethren. We



E. G. Franklin and His Son, and the Seventh-day Adventist Church on the Indian Reservation

when, if faithful to the end, we shall have the privilege of again greeting these brethren in the kingdom.

D. H. KRESS.

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WEST PENNSYLVANIA CAMP-MEETING

THE annual camp-meeting and biennial conference of the West Pennsylvania Conference were held in Indiana, Pa., June 17-27. The meetings were well attended, and the weather was ideal most of the time. A number of interested persons from the city attended the evening meetings. The revival services on both Sabbaths proved to be a real blessing, as there was deep searching of hearts. Nearly every one on the camp-ground renewed his consecration to God.

Besides the union and local conference workers, there were present Dr. H. W. Miller of the Washington (D. C.) Sanitarium, and Elder W. H. Branson. These brethren gave valuable instruction, which was a real help to those in attendance.

On the last Sabbath of the meeting, Brethren T. W. Thirlwell and E. A. Manry were ordained to the sacred work of the gospel ministry. In pledges and money, \$5,500 was given for foreign missions, and a good offering was taken for the home work.

The former officers were practically all re-elected. Elder R. S. Lindsay was unanimously elected to serve as president of the conference for the next term. Since the camp-meeting, however, Elder Lindsay has resigned his office to return to Ohio, where he will act as evangelist for the Ohio Conference. Brother Lindsay did earnest work while in West Pennsylvania, and both the executive committee and the people are sorry to see him leave. He accepted the call to Ohio because he has a burden for the city work, and also because of his four small children, who need a father's presence in the home. The exorbitant rents in the city of Pittsburgh make it hard for persons on moderate salary to live in homes with yards. This being true, children have no place in which to play except on the streets. Elder Lindsay was confronted with this problem, and while he enjoyed the executive work in West Pennsylvania, yet he thought it best to make the change.

Elder D. A. Parsons, who has served as president of the Eastern Pennsylvania Conference for four years, was called to take the presidency of the West Pennsylvania Conference. Elder Parsons was pastor of the No. 1 Pittsburgh Church about six years ago, and the brethren and sisters welcome him back to West Pennsylvania. The Eastern Pennsylvania Conference has made rapid progress during the past four years under Elder Parsons' leadership, and we look forward to a prosperous future for the West Pennsylvania Conference.

F. H. ROBBINS.

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THE QUEBEC CONFERENCE

BELIEVING that it will be of interest to the readers of the REVIEW to learn of the progress of the work in the Quebec Conference, I will mention some items, that they may understand some-

thing of the situation confronting us in this strong Catholic field, and of the victories which are being gained for the cause of truth in spite of these conditions.

While the territory comprising the Quebec Conference is the largest of any local conference in North America, our population is only 2,336,528. Of these about 1,600,000 are French. Besides, there are a large number of Irish, Greeks, and Italians; and in Montreal alone there are more than 60,000 Jews. Our English population, therefore, is comparatively small, although our churches are largely composed of English-speaking people, as we have not been able to carry on a strong work for those of other nationalities. The past year, however, quite a number of French have embraced the truth under the labor of Elders L. F. Passebois and G. S. Bel-leau, and some of our French believers are among our most loyal members.

The work in Quebec has been carried on in past years under grave difficulties, and those who have labored here understand what hardship means. With our small constituency, it has not been possible to finance a strong and aggressive campaign for either the French- or the English-speaking people, but with the liberal support that is now being given by both the General and the union conference, the work is moving forward with encouraging results. It was the privilege of the writer to conduct two English hall efforts in the city of Montreal, which resulted in greatly strengthening the church and the work in general in this field. Both efforts were self-supporting, the last one costing nearly one thousand dollars, not counting the salaries of the workers.

Two churches have been organized the past year, one with a membership of fourteen and the other with a membership of thirty-three. In the latter place a church school has been maintained, and the members have purchased a church property which is a credit to the cause and free from debt. Funds have also been provided for a church school building at this place; and besides tithe and mission offerings, more than \$3,000 in cash and notes have been given by our people for other enterprises.

The tithe per capita for the year ending June, 1920, was \$40.65, which was more than 27 per cent increase over that of the previous year. Our offerings to foreign missions were 42 cents a week per member, based on the membership at the beginning of the year 1920, which was an increase of 57 per cent over those of the previous year. Of this amount our Sabbath schools gave 21 cents a week per member. The Harvest Ingathering campaign last year resulted in our people's gathering an average of \$8.23 for each member, and Quebec has the honor of being the first conference to reach its quota in last year's Harvest Ingathering campaign, this having been accomplished by the fourteenth of August—before the first paper reached our field.

Our literature work has been greatly hindered because we have not been able to secure French publications. Since our tract society was organized last year, however, and a field secretary appointed to look after this branch of the work,

our literature sales have increased more than 250 per cent. Elder E. M. Fishell, our union field secretary, says: "Things are certainly on the move in Quebec, and one year from now, God granting it, when we get into full swing with 'Practical Guide,' some wonderful miracles will be wrought."

I have never enjoyed my labor and association with workers more than during the time that I have served as pastor of the Montreal church and as president of the conference. There seems to be perfect harmony among the laborers, and not a note of discord is heard throughout the conference. God is certainly preparing his people to do a mighty work; and while I am called to leave this field to take up labor elsewhere, I shall continue to have a keen interest in the progress of the work in Quebec.

F. C. WEBSTER.

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THE ALBERTA CAMP-MEETING

THE last camp-meeting to convene in the Western Canadian Union Conference was held in the city of Calgary, July 15-25. It was a large gathering. There are thirty languages spoken in the territory of the Alberta Conference, and in five of these—English, German, Russian, Scandinavian, and Ruthenian—we are carrying on our work.

During the meetings six new churches, with a total membership of 238, were received into the conference. One of these churches is composed of Ruthenians. This is said to be the first church organized in North America among these people.

Notwithstanding the shortage of crops experienced in this field the last two years, there has been faithfulness in the payment of tithes and offerings. In 1918 the tithe amounted to \$36,946.24, and in 1919 to \$45,188.64, making a total of \$82,134.88 for the two-year period. Mission offerings during the same period reached \$35,082.10, of which amount \$11,715.76 was given in 1919 through the Sabbath schools.

Literature sales reached \$29,552.79 in the year 1919. A goal for a much larger amount has been set for 1920, and a good beginning has been made. The camp-meeting sales alone amounted to \$3,000.

This conference has recently turned over to the union the Canadian Junior College and the Calgary Sanitarium. With more than two thousand young people in this Canadian union, there is need of greatly enlarging both these centers of training. There is perhaps no greater need in North America today than is to be found in this growing field, where there are so many consecrated young people. Nearly all these young men and women stand ready to be used anywhere in the Lord's vineyard, if only training facilities are provided for them. This call is especially urgent at this time, when in the most of the British territory there is a demand for British subjects to fill the many pressing calls.

Elder J. J. Reising, who for several years has had charge of the young people's work in the Western Canadian Union, was chosen to take the presidency of this conference. Elder A. J. Haysmer, the former president, declined to continue in office, feeling that the cold climate of Alberta was undermining his

health. Elder and Mrs. Haysmer leave behind them many loyal friends in this field.

The writer presented the needs of the great mission fields, together with some of the needs in western Canada, and the people came forward with gifts aggregating \$17,000 for the home and the foreign work.

This meeting was another spiritual feast. From every tent where services were held in the different languages, came the word that God was meeting with his people. There was a consecration which led to the putting away of sin and an earnest seeking after God for greater power for the work yet to be done. In the English tent more than two hundred came forward on the last Sabbath to give their hearts anew to the Lord. Revival meetings held in the other tents resulted in many conversions and in the renewal of covenant relations with God. At the close of the meeting forty-five persons were buried with their Lord in baptism. Brother A. C. Harder, who has been working for some years in this field, was set apart for the gospel ministry.

The president of the Western Canadian Union, with his departmental secretaries; Prof. E. D. Dick, of the Canadian Junior College; and Dr. Hans Bonde, of the Calgary Sanitarium, with the local conference workers, shared with the general brethren who were present, in the labors of this meeting. The general workers present were Elders W. W. Prescott, J. T. Boettcher, David Gulbrandson, G. E. Nord, P. E. Brodersen, J. H. McEachern of South America, and the writer. May the good work begun and the fruitage gained as a result of hard effort on the part of our laborers in this conference, be only the beginning of larger blessings and a greatly increased fruitage. G. W. PETTIT.

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A MIRACULOUS DELIVERANCE

THE Wyoming camp-meeting, which was held in the Crawford City Park, closed Sunday night. About twenty of the conference workers remained on the ground to fold up the tents and store the conference effects. The writer, his wife and two sons, arrived on the grounds on Monday—too late for camp-meeting, but not too late for the flood, the most testing experience of our lives.

Tuesday was a fine day. The sun shone brightly. Most of the tents were folded and many were hauled away and stored. About 5 o'clock in the afternoon a dark cloud came up from the west and covered the sky. A heavy shower followed, lasting about one hour. The workers were all exhausted and retired about 8 P. M., there being no evidences of any danger. Soon everything was quiet on the grounds and all were sleeping soundly.

About 10:30 I was awakened out of a sound sleep. I heard an awful roar, and at first thought it was raining hard. Then I heard water rushing outside the tent, and the sound like rippling water inside. I put out my hand and discovered the water to be almost up to the mattress. I said to Mrs. Hirlinger, "Our tent is filled with water." She cried, "O, what shall we do?" Just then Brother W. R. Babcock, secretary of the conference, called out,

"Get out of your tents as quickly as possible. There is a flood!"

In a few moments all were out of their tents and assembled on the bath-house porch, the highest point accessible. In one minute or less the water rose four or five feet. There, in the darkness of night, surrounded by water which was rapidly rising higher and higher, and within only a few inches of our feet, with every natural avenue of escape cut off, what could twenty men, women, and children do but look to and seek the God of heaven, who has so graciously promised, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee"! Isa. 43: 2.

Together we sought God with one heart as never before. In our distress, and from the depths of our souls, we claimed the following promises of God, which never seemed so precious to us:

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." Ps. 20: 1, 2. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, . . . though the waters . . . roar and be troubled. . . . God is in the midst of her; she shall not be moved: God shall help her, and that right early. . . . The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46: 1-7. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 1-4.

After claiming these and other promises by faith, we were rejoiced to find that the waters were abating, and we confidently sang,

"The Lord's our rock, in him we hide,

A shelter in the time of storm;

Secure whatever may betide,

A shelter in the time of storm.

"The raging floods may round us beat,

A shelter in the time of storm;

We find in God a safe retreat,

A shelter in the time of storm."

Many of those on the grounds had no time to gather up any clothing or other belongings, and barely escaped with their lives, clad only in their night clothes. A few camping on higher ground had dry clothing, and freely shared with those less fortunate. I had often read in Acts 2 how the followers of Christ at the time of Pentecost "had all things common," and parted their goods to all, "as every man had need," but I had never witnessed it nor experienced it until this time.

The Christian composure of all, and especially of the women and children, during this trying ordeal, was very commendable.

As we turned our back upon our tents and all our belongings, we thought only of God and his power to deliver us. Only those who have passed through such a testing experience will, possibly, ever know how vain, of what little worth, are money, clothing, automobiles, homes, and the things of this world,

which are so appealing and which seem to be so necessary now.

The primary cause of the flood was a cloud-burst which caused the government dam above the town to break. When we consider that the town of Crawford is fifteen or twenty feet higher than where the tents were pitched, and that a house of considerable size was moved from its foundation, and thousands of dollars' worth of goods and property in the town were damaged, it is nothing less than marvelous that the lives of all the campers and their effects were saved.

Tourists, traveling salesmen, and others who have observed the town and camp-grounds involuntarily exclaim, "It is only a miracle that the lives of the campers were saved!" Thus God has again been glorified in sparing the lives of his people, and in making them to be "for signs and for wonders" to the world.

The loss to the conference and to the campers amounts to about six hundred dollars. All things considered, the loss is very small, and we all praise the Lord that no lives were lost, and that the loss in material things was not greater. J. W. HIRLINGER.

* * *

THE WYOMING CAMP-MEETING

THE Wyoming Conference held its camp-meeting this year in the city of Crawford, Nebr., the location of the conference headquarters. This conference comprises the State of Wyoming, several counties of western Nebraska, and a few counties in the southwestern part of South Dakota. The constituency of the conference is not very large, but is composed of a loyal people.

The camp-meeting this year was held in the city park, the use of the ground being donated for this purpose. About 150 persons were encamped on the ground.

A good spirit was manifested all through the meeting. All the departments were strengthened. Helpful and interesting meetings were held for the young people, a number of whom gave their hearts to the Lord.

The interest in the meetings increased from the beginning till the close. The messages borne by the servants of God were of a nature to bring cheer and assurance to the hearts of God's people. Several strong revival services were conducted during the ten days. The last Sabbath especially was a day which we believe will long be remembered, for the Spirit of God sent deep conviction to the hearts of many as sins were pointed out. Many confessed that they had backslidden on health reform and dress reform, but expressed a desire to be right with God.

During the meeting the conference business was transacted. The former officers were re-elected. The Lord encouraged the hearts of the people to give liberally for missions, and although there were only 150 persons present the last Sabbath afternoon, when a call was made for missions, between eleven and twelve thousand dollars was donated. There was also a call made in behalf of the educational work. The financial report showed a substantial gain in tithes and offerings during the last year.

Surely the Lord's people are willing in this the day of his power.

The evening services were devoted to the preaching of the doctrines of the third angel's message. Several took their stand to keep the Sabbath; about fifteen persons were baptized toward the close of the meetings. Surely heaven smiled upon the beautiful scene as entire families went forward in this sacred ordinance.

Elder S. E. Wight, the president of the union conference, was present, and his labors and counsel were greatly appreciated. Brethren D. D. Rees and J. W. Turner, of the union conference, labored faithfully for the young people, and Elder J. B. Blosser did earnest work to build up the colporteur work. Elder J. S. Rouse, Professor Morrison, and the writer assisted during the meetings.

The brethren and sisters rejoice in all that the Lord has done for this conference, and they separated, thanking God for the precious sitting together they had enjoyed. F. C. GILBERT.

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FROM PITTSBURGH, PA., TO NEW JERSEY

AFTER more than eight years of labor in the Jamaica Conference (our homeland) and the South Caribbean Conference, the writer, with his family, began work June 1, 1912, among the colored people in Pittsburgh, Pa. Eight years have again passed, and we have been transferred to New Jersey, where there are several small companies scattered throughout the State, with no permanent place of worship.

The years spent in Pittsburgh were years of varied experiences,—years which we can never forget. They were filled with joys unspeakable, as well as with sorrows which were heartbreaking, but for the grace of God. Thanks be unto him for the victories he gave!

We found in the conference two companies of fifteen and eight members respectively, with no place of worship. When we left last month (June), the combined membership was 152. In 1912 the combined tithes ranged from \$25 to \$35 a month, while the mission offerings were \$92 for the year.

Under the blessing of God the figures have been greatly increased. The combined tithes for 1919 were \$5,205.25; the foreign mission offerings, \$2,040.68. For the eight years up to June, 1920, the tithe amounted to \$19,445.52; the mission offerings, to \$6,949.54. Besides these amounts, about twenty-four hundred dollars was gathered for various phases of home missionary work, and a church building was erected in 1915, at a cost of \$5,500. There is also about \$900 now in hand for a proposed church school. On the church building fund we received about \$1,300 from the then North American Division Conference and several of our white churches of the West Pennsylvania Conference. The indebtedness on the church has been reduced to less than \$500. We were delighted to see the tithe for the last month of our stay reach the highest figure for any one month—\$585.98; and the last Thirteenth Sabbath offering was \$181. From twenty-two cents to one hundred eighty-one dollars! These figures, in both instances, are for the city church.

For all this we praise God. These figures help to show that it is not unprofitable to help foster the work for the colored people in large cities, even from a monetary viewpoint.

During these years of service severe afflictions have tried our faith. Coming from the tropics, we suffered from climatic conditions. Four members of the family have had seven heavy operations, and there have been attacks of pneumonia. Except for the fatal accident of Aug. 2, 1918, in which our beloved daughter was burned to death while both her mother and I were away from home, the gracious Father has spared us thus far. As we leave that grave in Pittsburgh, we feel that we should reconsecrate our lives to God, that in the gathering day our family may be reunited.

Our association with our brethren has been most cordial and pleasant, so that we look back with pleasant memories. Many co-operated most nobly to help bring about what little success we have had. I cannot refrain from mentioning how Elder F. H. Robbins, now president of the Columbia Union Conference, then our local president, with his two brothers, donned overalls and laid bricks when we built the church in the fall of 1915.

Sister M. I. Gauntlett, as Bible worker, has for several years helped in every way possible. She also moves to New Jersey, where we hope, under God, to do all we can to give stability to the work among our people. We solicit the prayers of the brethren and sisters.

Elder F. C. Phipps, of Illinois, succeeds me in Pittsburgh, and with a work fairly well established, we hope for brighter days for God's people there.

A. N. DURRANT.

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WHILE ON FURLOUGH

We are on furlough in one sense, though not in another. There is no furlough in the Christian warfare, no such thing as laying down the work of God without loss. And, indeed, we would not be excused from the work if we could be; it is a pleasure and an inestimable privilege to co-operate with Christ in the work of saving souls.

After more than seven years' service in the Philippine Islands, it has been our privilege to have a few months' change in the homeland. We have been benefited in many ways, and feel the satisfaction of having helped others to a better Christian experience while getting one ourselves and improving health-wise.

We were with the little church at Hinkley, Calif., during the Week of Prayer, and enjoyed some precious seasons. The brethren there had tried by personal work and distribution of literature to bring the truth before their neighbors; and they were hoping to see some results. But to hold meetings for the public in that locality was a difficult task. It is a farming district, and as the people are scattered, they could not easily attend a night meeting. I hesitated to start Sunday night meetings, knowing that ordinarily it would not be a successful way of presenting the truth. But the matter was pressed upon me; so I began. I gave a lecture on the Philippines the first night, and after that took up the usual line of

subjects. The brethren were happy to see their neighbors interested as never before in hearing the message.

Because of our return this fall to the islands, it was necessary for us to leave after holding eight studies. By that time there were about a dozen of the best families in the valley attending. The last night I spoke, I told them that the studies would be continued by others, explaining that they would hear Adventist doctrine and urging them to improve the opportunity to hear. At the close nearly all expressed themselves as glad that the meetings were to continue.

Shortly after the studies began, a skeptic who resided in the valley met with an accident that disabled him for several weeks. Some of the interested ones told him about the meetings. He and his wife attended the next one after we left. You may know that it meant something for him to come. He had offered land for a public school site, but he wanted a contract signed to the effect that there would be no religious meetings held in the schoolhouse. The schoolhouse was built, but not on his land, and we were holding our meetings in that building.

A very sad accident occurred after the third meeting, which, no doubt, helped to increase the interest. One of our brethren, though not working on the Sabbath, had become very much discouraged. For some time he had not attended meetings, but he was respected and loved in the community. For a time he had seemed to be returning to his former love, and was again attending the Sabbath meetings. He was working on a well rig, and in some way, no one knows how, fell under the heavy sand bucket. It dealt him a blow which crushed his chest, and resulted, after about two hours, in his death.

He sent for his family and for me. When I arrived, he raised his hand and asked me to pray. This I did, knowing that not one minute was to be lost. Though very weak, he responded several times during the prayer. At the close he drew me down and said, "I have been a wicked man. I have taken the name of God in vain many times." I told him that God would forgive him. He said, "Do you think so?" I answered, "Yes; he never turns any one away who calls upon him." He replied, "I take him at his word," and then passed away.

There was a large attendance at the funeral. An appeal was made to hearts. Some who made no profession of religion wept, and we felt that God had, on this occasion, spoken again to men.

E. M. ADAMS.

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WITH THE UNION EVANGELIST IN KANSAS CITY

LAST summer it was decided to ask Prof. C. T. Everson, of New York, to come here and conduct an aggressive campaign for souls such as he has been conducting in New York City. We are very glad he answered in our favor.

Inasmuch as Professor Everson visited all the camp-meetings in this union last summer, he was unable to begin his work in Kansas City before the first of November.

His first two lectures were given in Convention Hall. We then secured the

Auditorium Theater, but after suffering there from the cold for several weeks, we were obliged to return to Convention Hall. We later moved to the Shriners' Temple, where we were very comfortable and had a large attendance.

The winter's campaign closed the first of June. Although we encountered many trying conditions, such as poorly heated buildings, frequent moves, coal famines, and the like, we are glad to say that more than seventy took their stand for the truth and were taken into the church before our summer effort started. Furthermore, a great interest was created throughout the city.

Sunday night, July 11, Professor Everson opened the present campaign with the subject, "The Seven Words That Will Smash the League of Nations." The lectures are being held in a large tent 80 x 120 feet, which will seat 1,250 people. The tent is in the heart of the resident district of the city.

The interest has been good from the beginning, and is growing continually. Last Sunday night, August 1, the tent was packed, and people were standing around outside and sitting in their cars along the boulevard. We have had an attendance of between six and seven hundred people every night this week.

In advertising we have been successful in getting the newspapers to give us the preferred spaces in their pages, and the street-car company has granted us the use of one hundred spaces on the front of their cars.

People are coming from far and near; and best of all, the audience seems to be composed largely of the same people night after night. Some, however, come for a while and then move away to other places.

One man who attended the lectures last winter came from New York City. Before hearing all of the truth, he had to leave for California. He expressed his joy at having heard this truth, and said his great desire was to be an Adventist. Eternity alone will reveal the number of souls reached in these large efforts.

We believe the Lord will add his blessing to the efforts made, and give a rich harvest of souls. V. P. LOVELL.

* * *

GLEANINGS FROM THE FIELD

FOURTEEN new believers were baptized at the close of the Wyoming camp-meeting.

THIRTEEN new believers were recently added to the church in Oklahoma City, Okla.

ELDER L. H. PROCTOR reports the baptism of twelve persons at San Bernardino, Calif.

A TENT effort at Syracuse, N. Y., has resulted in some sixty-five persons taking their stand for the third angel's message.

THE workers in charge of a tent effort in Pensacola, Fla., report thirty-five persons keeping the Sabbath as a result of their efforts.

ELDERS J. W. MCCOMAS AND H. P. GRAY report the baptism of 126 new believers in Nashville, Tenn., as the result of their recent efforts there.

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
MATILDA BRICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE }
C. A. RUSSELL, } - - - Field Secretaries
J. F. SIMON }

MISSIONARY VOLUNTEER WORK IN OUR ADVANCED SCHOOLS

CAN any one tell us why the Missionary Volunteer Society connected with our advanced schools should not be a "regular" one? Our schools are centers of influence. From their doors go forth the burden bearers in this cause. As no other institutions among us do, they mold the sentiment of our people and shape the policies of this movement. This being true, how essential that everything connected with our schools be as ideal as possible.

The standards of the school become the individual standards of its students. Its ideals are their ideals. Its spirit goes with them to their work.

For these reasons, the objectives of the Missionary Volunteer movement should be made to stand out in bold relief. The organization should be regular and complete. There should be the closest possible co-operation between the school and the society. This should be manifest in the election of officers, in the organization of bands, in missionary activities, and in classroom and chapel.

The course in denominational endeavor of two semester units includes the young people's work. This course is being introduced this year in some of our schools. It should be in all. A series of eight lessons on Junior work has been provided for use in our summer schools. The work for the children must not be neglected.

If the members of the faculty, and especially the principal or president, do not manifest a sufficient degree of interest in the society to attend its regular meetings, what can be expected of the student body as a whole? And yet, there are schools where the faculty members seem to feel little responsibility in the matter, and where the head of the school feels that he has done his duty when he has attended the Friday night meeting and the regular Sabbath service. Has he? "Leaders may not do as other men." Small wonder that the young people themselves lose interest and come to regard the young people's society as a sort of side issue.

I could, perhaps, do no better than to quote from a recent letter sent to all union and local conference Missionary Volunteer secretaries:

"It has seemed to the department for a long time that the Missionary Volunteer Society should function more actively and effectively at our institutional centers than it has been doing in the past. We believe that the society should be made the laboratory, so to speak, for the missionary activities of the school; that it should be the vehicle through which these activities find expression; that the various bands should be component parts of the society and report their activities through the same. In order that this closer co-operation between the school, as an institution, and the society may be brought about, the faculty of the school should be given

responsibility on the nominating committee when the society officers are placed in nomination. We believe that the members of the faculty should put forth every effort to attend the regular meetings of the society. Their presence will lend interest and dignity to the work. All missionary enterprises carried on by the school should be reported through the society. At one of our educational centers a plan of co-operation similar to this has been agreed upon, and will be put into operation this year. I quote from a letter recently received from the secretary of the union in which this school is situated:

"It was recommended that the society be made one of the activities of the school during the school term; that the officers be nominated by the college faculty in counsel with the church elder, and that the names be submitted to the church for acceptance; that the teacher of the Missionary Volunteer course in the college be faculty adviser to the Missionary Volunteer Society; that the society be the laboratory for those taking the Missionary Volunteer course; that the Missionary Volunteer leader and the secretary be members of the church missionary committee, co-operating with them in planning the missionary activities of the church; that the officers of the Missionary Volunteer Society be elected at the beginning of each semester, and at the beginning of the summer vacation; and that the regular church committee be the nominating committee for the officers during the summer vacation."

"From a subsequent letter I learned that it is planned to introduce in this school this year the regular course in denominational endeavor provided by the Educational Council held in Washington more than a year ago. The Missionary Volunteer Department will, of course, come in for its share of consideration. We believe much is lost through too frequent changes in the officers of the society. As you know, in our regular societies the tenure of office is one year, but in our school societies the practice has been common of changing officers every three months. We suggest an election at the beginning of the school year, at the beginning of the second semester, and at the close of the school year. In the large societies, especially those connected with our institutions, there should be selected a devotional secretary, an educational secretary, and a social secretary. You are familiar with the duties which would devolve upon these officers, and I will not take your time to outline the same."

The students in a school are engaged in various branches of missionary activity, yet it frequently happens that the work reported through the channel of the society is less than that done by some small society in an obscure corner of the conference. The school's influence is hurt, for it appears that its students are taking no interest in soul-winning endeavor. Sometimes there is no report from the school society.

Why not correct all these errors at the very beginning of school this year, and push the Missionary Volunteer work at these educational centers until its importance is recognized by every one connected with the institution?

C. A. RUSSELL.

Publishing Department

N. Z. TOWN - - - - - Secretary
H. H. HALL - - - - - Associate Secretary
W. W. EASTMAN - - - - - Assistant Secretary

PUBLISHING DEPARTMENT¹

In these days when evidences are multiplying on every hand, indicating that our time for the work is short, the question of the circulation of our literature becomes one of vital importance. Especially is this true in this great South American field, comprising seven distinct nations, where the laborers are few and the work before us so great. The remaining years between now and the awful deluge of trouble that is to break upon the world, are utterly inadequate for the living preacher alone to give this last message of mercy to every benighted soul in this long-neglected continent. But God, who sees the end from the beginning, has made provision for a speedy work by giving to the remnant church that which Luther termed "the last and greatest gift by which God enables us to advance the things of the gospel."—*The Printing Press and the Gospel*, p. 28.

The Lord has ordained the publishing work to be the helping hand of the ministry. We read in "Testimonies for the Church," Volume IX, page 61: "The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals." Again, in Volume VII, page 140, we are told: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

But not only is the publishing work the helping hand of the preacher, but in South America, as in other fields, the colporteur has proved to be the real forerunner of the gospel ministry. Our secretary-treasurer in his report has referred to how the work in South America was started by Brethren Snyder, Nowlin, Stauffer, Davis, and Bishop, who came to the field between 1891 and 1904. Now these men were colporteurs, — the advance guard of the gospel army. Imagine, if you can, the courage and fortitude it required to leave the homeland and face condi-

tions as they were in Catholic South America twenty-nine years ago. We who come now feel the dread of entering a new environment, and the home ties tug at our hearts as we bid farewell to friends and loved ones. However, when we land, a host of warm-hearted friends are at the wharf to welcome us, and make life pleasant until we acquire enough of the language to shift for ourselves. But it was not so with these pioneer colporteurs. Like Abraham, they were pilgrims and strangers in a strange country, but they endured the hardships and trials "as seeing Him who is invisible."

God has greatly honored their faith and richly rewarded their sacrifice. The gospel seed sown in tears, after-

ward watered and nurtured by the ministry, has increased and multiplied until today there is not a republic in all South America where there is not a conference or mission with organized churches heralding the truths of the third angel's message.

The promise of God through the spirit of prophecy that "the canvassing work is to be revived and carried forward with increasing success," has been fulfilled in a marked way in this continental division. Especially has this been manifest during recent years. To illustrate: The total literature sales for all South America in 1904 were \$2,239.48, whereas in 1919 they reached the splendid sum of \$168,195.73. The sales from 1904 to 1916, a period of thirteen years, were \$353,969.75, while from 1917 to 1919, a period of only three years, the sales were \$387,750.24.

Quadrennial Comparisons

However, as this is a quadrennial session, perhaps we should confine ourselves to quadrennial comparisons. The accompanying statistical summaries speak for themselves. The sales by the several unions for the last quadrennial period were as follows: Austral \$247,837.25, representing a gain of \$163,221.69; Brazil, \$84,965.78, being a gain of \$35,264.02; North Brazil, \$74,165.46, showing a gain of \$61,675.71, while the Inca Union comes in with a total of \$40,062.97, being a gain of \$25,166.71. These make a grand total of \$447,031.46 for the quadrennial period of 1916-20. Thus the literature sales of this continental field have not only doubled, but nearly trebled since the organization of the South American Division early in 1916.

Brother Williams has said that "it has been demonstrated that the amount of literature put into circulation in a field is proportionate to the efficiency of the organization controlling the work." We cannot say much concerning the completeness of the organization in the several fields, but the foregoing figures do testify to the efficiency of the few leaders we have had, who, under the blessing of God, have accomplished such results. In the great Austral Union, with an area equal to all the States east of the Mississippi in the United States, one union field secretary, with only two local directors, has carried the burden. The Inca Union, with its vast territory, has only one local director to aid the union field secretary; Brazil, with an area equal to the entire United States (with the exception of Alaska), has had to conduct its work with only six colporteur di-



Chart Used to Indicate Book Sales for 1912-20. The Goal for 1920 is \$200,000.

BOOK AND PERIODICAL SALES IN SOUTH AMERICA

(Quadrennial Period 1912-16)

	AUSTRAL	BRAZIL	N. BRAZIL	INCA	DIVISION
1912	\$25,819.68	\$ 7,980.67	\$.....	\$3,864.65	\$37,665.00
1913	19,521.44	15,316.92	1,565.15	36,403.51
1914	18,060.00	12,974.25	3,026.90	4,266.46	38,327.61
1915	21,214.44	13,429.92	9,462.85	5,200.00	49,307.21
Totals	\$84,615.56	\$49,701.76	\$12,489.75	\$14,896.26	\$161,703.33

(Quadrennial Period 1916-20)

	AUSTRAL	BRAZIL	N. BRAZIL	INCA	DIVISION
1916	\$26,946.80	\$15,168.85	\$10,973.97	\$ 6,191.60	\$ 59,281.22
1917	58,035.46	14,597.39	11,502.38	6,071.97	90,207.20
1918	79,043.61	21,335.26	16,276.38	12,692.06	129,347.31
1919	83,811.38	33,864.28	35,412.73	15,107.34	168,195.73
Totals	\$247,837.25	\$84,965.78	\$74,165.46	\$40,062.97	\$447,031.46
Gain	\$163,221.69	\$35,264.02	\$61,675.71	\$25,166.71	\$285,328.13

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, p. 140.

The remarkable gain in the book work, both in South America and in other parts of the world, surely is a significant sign of the times. We have the assurance that this work is to go forward with "increasing success." The prospects before this department are as bright as the promises of God. Let us accept God's program and lay hold of heaven's resources.

BOOK AND PERIODICAL COLPORTEURS IN SOUTH AMERICA

(Quadrennial Period 1912-16)

	AUSTRAL	BRAZIL	N. BRAZIL	INCA	DIVISION
1912	17	17	10	6	50
1913	14	20	12	8	54
1914	13	33	4	8	68
1915	26	22	15	11	74
Average	17½	17½	10¼	8¼	61½

(Quadrennial Period 1916-20)

	AUSTRAL	BRAZIL	N. BRAZIL	INCA	DIVISION
1916	32	26	24	10	92
1917	25	27	14	8	74
1918	36	40	22	8	106
1919	30	44	52	12	138
Average	30¼	34¼	28	9½	102½
Gains	13	16¾	17¾	1¼	41

It will be observed that there is not only an encouraging increase in the number of colporteurs, but also a marked increase in their efficiency. During the first quadrennial period 61½ colporteurs sold only \$161,703.33, while during the last quadrennial period 102½ colporteurs sold \$447,031.46, or nearly three times as much literature.

¹Read at the South American Division meeting.

rectors; while Brother R. M. Carter, already broken in health, has had to carry the burden of the work in both unions, spreading his efforts from Rio Grande do Sul on the south to the hot regions of the Amazon on the north. In view of these conditions, it is apparent that the crying need of the publishing department in South America today is for more workers to properly man the fields. When an efficient leader can be placed in every local field to recruit and train colporteurs, there will be no limit to the possibilities of the literature work on this continent.

Our Needs

In addition to the need of colporteur leaders, there is another matter that should not be overlooked. Both our publishing houses should be so equipped and given such financial backing as will enable them to publish the necessary large books right here in the field. With the prospect of doubling our force of colporteurs and so increasing their efficiency that this field will in the near future be selling half a million dollars' worth of literature a year, we should plan wisely in advance. The time has arrived when South America should no longer be dependent upon other publishing houses to supply her subscription books. There is too much at stake to run the risk of being cut off from our source of supplies should some emergency arise to isolate us from the rest of the world.

Furthermore, the increase of business demands the strengthening of our tract society forces, that ample service may be given the field. And last, but not least, is the need of a simple gospel primer with which to reach and educate the thousands of Aymara Indians. This should be followed by a similar book for the Quichuas, and another for the millions of Guaranis. Books for these uneducated people should consist largely of pictures, the text being modeled after the kindergarten method.

With our fields strongly manned, our office forces strengthened, our publishing houses reorganized and thoroughly equipped, and a sufficient supply of literature always at hand to meet the demands of the field, ere long there will arise such an army of self-supporting missionary colporteurs as shall literally sow this great continent with literature. This will usher in the loud cry, when the reaper will overtake the sower, colporteur and minister rejoicing together.

J. H. MCEACHERN, Sec.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOIN - - - - - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

SCHOOL NOTES IN SOUTH AMERICA—NO. 8

ONE of the most practical and unique tests to which the principles of Christian education have been subjected in the present generation, is being worked out on the plateau of the Andes. In completing our circuit of South America, it was eminently fitting that we should visit this scene of school activities and see for ourselves something of what they mean.

This plateau is as verily the "top of the world" for South America as is Tibet for Asia. For myself, I had little idea of what lay hidden beyond the mists we had desecrated gracefully draping the mountain peaks as we skirted along the western shore of the continent on our voyage south in February. I think I am right in saying that my friends, Elders Shaw and Thompson, shared in the surprise of what we discovered above and behind the scenes we had been gazing upon from the outside.

Not the least factor in the surprise was the huge expanse of the mighty Andes system itself. In that section of it which we saw in Bolivia and Peru, there is a western and an eastern cordillera fringing the table-land with a chain of jagged irregular peaks like giant sentinels keeping their vigil by day and by night over the inhabitants of these ethereal regions. Between these two cordilleras stretches a vast pampa, as level as our Western prairies. From the point where we entered this table-land in our ascent from the Chilean coast, we traveled some four hundred miles before reaching La Paz, in the very edge of the eastern cordillera.

The average elevation of its great expanse is at least twelve thousand feet above sea level. In its very heart lies the far-famed Lake Titicaca—a veritable inland and upland sea more than 120 miles in length and lying in peaceful calm, 12,590 feet above the level of the ocean. On its quiet bosom ply three modern steamers, and numerous little craft called balsas, curiously made of



The Brazilian Colporteur Who Walked Two Hundred Miles to Attend the Union Conference

rushes that grow in the lake and used by natives for the petty trade of that region.

Aloft in these airy altitudes, stretching from La Paz to Quito, is found the home of the Quichua and the Aymara Indian. The Quichua was the original race of the historic Incas, and the Aymara one of the many tribes subdued and incorporated into the Inca empire. The Quichuas now number about two and a half million, the Aymaras about a hundred thousand. Their chief occupations are stock and wool raising—sheep, llamas, alpacas, and to some extent cattle, hogs, and mountain horses—and the tilling of the soil. Their clothing is largely of wool, spun, woven, and made with their own hands. Their houses are usually of adobe, with thatched roof.

Among these primitive people, in this unique environment, our school work is developing. It is a little world all to itself, and affords ample opportunity to test the virtues of that pioneer institution we call the mission school. It is proving its potency as an evangelizing agency, beyond all question. From the baptism of the first believers as a result of medical missionary work in 1912, our mission school work has grown till we now have forty schools, with fifty-six teachers, distributed over a region around Lake Titicaca. At each school a church organization springs up in due time, till we now have more than two thousand Indian members, with large baptismal classes under instruction.

In the personnel of the Lake Titicaca Mission, there are twelve white workers—the superintendent, the treasurer, and ten directors of mission stations. These foster the school, evangelistic, and medical missionary interests, but the teachers themselves are all Indians, educated in the central school of the mission station, and sent forth to teach the out-schools. These teachers, like all the Indians, must first learn the Spanish language before they can become workers. The schools are all taught in Spanish. Instruction in the churches is given in the Indian language, or in Spanish with an Indian interpreter.



Canvassers' Band of the North Brazil Union Mission

The two principal aims of the mission school are to teach the truth orally and to teach reading, so the learner may read and study the Bible and other gospel literature for himself and teach others. There is no literature in the Indian languages, and few could read it if there were. Hence the use of Spanish as the medium for reading and instruction.

Our work began among the Aymaras, but is now spreading to the Quichuas, our first school for them being now in process of construction, at Saman (sâh mahn') on the north end of the lake, a few leagues from the railway junction of Juliaea.

The marvel of all this work is to see the Indians themselves seeking after the light and pressing their petitions for a teacher to come into their community and start a school. During the week of our general meeting at Puno, the headquarters of the mission, not fewer than fifteen delegations of Indians, ranging in number from five to fifteen, came to plead their cause. There was always one chief among them, and often several. They would state that they had left off the use of alcohol and of coca, and usually that they were not working on the Sabbath, and they wanted a teacher or pastor to come and teach them more of the gospel. During our week of visiting mission stations, some twenty-five more delegations met us to plead for help in the same way. The last day of the meeting we heard that three hundred were coming from one section, but we had to leave before they could arrive. The expression on their faces pleaded even more loudly than their words. It was the nearest to Pentecost and to a mass movement in search of the gospel that I ever witnessed. It was painful to turn them away; their pleadings were as persistent as those of the importunate widow. We assigned the last person that we could muster as a teacher at all, then went to our knees and to the council chamber to plead for light on what to do next to answer these Macedonian appeals.

Suffice it to say that before we came down from these altitudes, plans were formulated for the immediate development of a strong central training school for teachers and evangelists, providing both for the educating of new teachers and for raising the efficiency of those already in the service of the schools. Out of the forty schools now running, young men of promise can be selected and quickly trained to meet these forty new calls as early as possible.

Truthfully it can be written of these dusky sons of the Andean altitudes, "The people which sat in darkness saw great light." In the course of visiting four mission stations, it was my privilege, with others, to address four assemblages of Indians, numbering as follows: Pomata, 500; Esquinas, 800; Ilave Pampa, 1,000; Plateria, 1,500—a total of 3,800, all of whom were said to be believers in present truth so far as they had light. Many of these had come from twenty to thirty miles on foot to be present at the meeting, some starting as early as two o'clock in the morning to reach the meeting on time.

Such scenes can never be effaced from my memory, and I feel that the prin-

ciples of Christian education as exemplified in the mission school have been fully vindicated by their gospel fruitage. I am also profoundly convinced that we in the homeland have yet much to learn by way of giving these same principles full liberty in our colleges and academies, that there may appear less of the "enticing words of man's wisdom" and more "demonstration of the Spirit and of power."

W. E. HOWELL.

Home Missionary Department

C. V. LEACH - Secretary
H. K. CHRISTMAN - Assistant Secretary
Mrs. J. W. MACE - Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, September 4:
The Opening of Our Work in Tibet

For centuries the doors of old Tibet have been tightly closed against every form of Christian effort, and the foreigner who ventures to intrude his presence within the national boundary does so at the risk of his life. The Tibetans are described as "five feet five inches in height, with wavy hair, brown or hazel eyes, and skin tawny brown to white; the beard is scant, and the nose either flat or prominent. They are strong, energetic, abstinent, and enduring, but superstitious and of low morals. They are both herders and husbandmen, and are skilful weavers, potters, and metal workers. Practically all are Lamaists." Lamaism is a form of Buddhism.

Impelled by the assurance that "this gospel of the kingdom" must be preached for a witness in Tibet as well as in all other parts of the world, our missionaries have advanced to Tatsienlu, a city near the border line, where China and Tibet meet. To reach this point from Chungking requires a journey of about three months, part of the journey being made by river boat and part by coolie transit. The Tibetans come into Tatsienlu for commercial purposes, and here our missionaries endeavor to get in touch with them and implant in their minds seeds of truth which will be ear-

ried back into Tibet and bring forth fruit.

The burden of the salvation of the Tibetans having been laid upon two consecrated young people,—Dr. and Mrs. J. N. Andrews, whose parents, Mr. and Mrs. C. N. Andrews and Elder and Mrs. W. A. Spicer, reside in Takoma Park, D. C.,—who have had the courage and perseverance to reach the farthest outpost toward Tibet, there to stand and await God's leading in opening the doors for entrance, we may with confidence send forth a volume of prayer that God will especially protect these workers and speedily permit them to enter in and gather out for God's kingdom representatives from mysterious Tibet.

Here is a personal word from Dr. Andrews:

"We have been conducting our dispensary work for several weeks, and already are treating a considerable number of Tibetans daily, as well as many Chinese. Yesterday there were forty patients, and twenty of these were Tibetans. Usually more Chinese than Tibetans come. We have received several invitations to visit the homes of Tibetans desiring medical assistance, and we are rejoicing in these privileges of meeting them and of ministering to their physical needs. We are praying God that he may help us to minister to their spiritual necessities as well. . . . Our faith reaches out after the honest in heart who are dwelling in this great western land."

* * *

A MODEL CHURCH—NO. 6

The people of God are facing at this hour a task which, in its magnitude and importance, is greater than any task ever committed to any other people. It is not a task to be shouldered by a few. God's plan comprehends greater limits than the reach of our finite vision. The popular conception of world evangelism embraces the idea that the ministry, and others duly appointed, are the sole sponsors for the work of the church. This is one of the essential weaknesses of the modern church, and we are convinced that it has in no small degree militated against its success as an evangelical body.



Workers at the Brazilian Publishing House

To this people God has given a complete plan for the evangelization of the world. In its successful working it includes every one who has espoused the cause of Christ. Until every faithful member is occupying some place in the program, the work will not be finished. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of the ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117.

In its onward progress this movement is to give new life and vitality to the work of God, to the extent that the earth shall be lightened with his glory. We naturally look to our churches and their multiplied membership for the perfection of this reformatory movement.

In our churches today there is a limitless wealth of latent talent and ability that must be utilized, and God's plan for his work makes no provision for any of it to be lost. In fact, we have every reason to believe that the work would have been finished ere this if our churches and their members had been filling their allotted places in the work of God.

"If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. *This is the work that must be done before Christ shall come in power and great glory.* I call upon the church to pray earnestly that you may understand your responsibilities."—*Id.*, Vol. VI, p. 438.

A Threelfold Movement

The work which God's people are to do at this time is clearly represented in a great personal effort to win men and women to Christ. Following the example of Christ, and the principles so carefully outlined in the message to his people, three distinct methods will be adopted in this soul-winning movement. Our churches everywhere will become permanent training centers, and the great army of men and women comprising this movement will be organized for service.

We should mention briefly the three lines of work which will be developed among our churches in connection with this reformatory movement:

1. Personal Bible Evangelism

"Hundreds and thousands were seen visiting families, and opening before them the word of God." The admonition of the apostle Peter to the church should find a living response in the experience of every loyal child of God today: "Sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 19.

While the very foundations of governments and popular religions are crumbling, and thousands of men and women are seeking for an anchor for their storm-tossed souls, God's people should be prepared to open to them in a personal way from his word this wonderful message of light and hope. This is the work we must do before the hours of human probation shall close.

As never before in the history of

this movement, we should individually study the word of God, familiarize ourselves with the fundamentals of his message for this critical hour, and prepare to join the victorious army of "hundreds and thousands" who shall visit the homes of the people.

2. Medical Missionary Work

"The sick were healed, and other miracles were wrought." In its successful development, this reformatory movement will awaken a new interest in medical missionary work. This phase of our denominational program has been termed by the servant of God "the right arm of the message," and "the entering door to our cities." We rejoice to see the medical missionary work becoming a living reality in the ranks of this people.

We have been told that the time has come "when every member of the church should take hold of medical missionary work."—*Id.*, Vol. VII, p. 62. Our people everywhere should be taught the simple principles of healthful living as given by divine inspiration, and also methods by which they can impart these principles to those all around them who are searching for light.

We recall with horror the pandemic which swept the world more than a year ago, exacting an awful toll of human life. Where the methods of healing as given to this people were followed, successful results were obtained. In this crisis, Seventh-day Adventists faced an opportunity to enter thousands of stricken homes, there to minister in a simple way to the sick and suffering. But we were unprepared. However, we are encouraged to see the new awakening among God's people, and can confidently look forward to a great work along medical missionary lines.

3. Scattering the Printed Page

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id.*, Vol. VII, p. 140.

The printed page containing the message of the third angel has been prepared in many languages and scattered to the uttermost parts of the earth. Our hearts have been stirred by reports of literature circulated by this people to the ends of the earth. But there is to be a greater work, in which the printed page shall be "scattered" "like the leaves of autumn." May the Lord hasten the day when we shall witness this greater work in all its grandeur, and its message have its glad fruition in the host of the redeemed who shall be gathered home.

In succeeding articles we will study the organization of the churches preparatory to the work of sounding the loud cry, and also present more in detail the various lines of work we have mentioned.

H. K. CHRISTMAN.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference	
Maine, Lewiston	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Central Union Conference	
Kansas, Hutchinson	Aug. 26 to Sept. 4
Nebraska, Hastings	Sept. 2-12

Columbia Union Conference	
Chesapeake, Baltimore	Sept. 2-12
District of Columbia	Sept. 3-12

Lake Union Conference	
North Michigan, Cadillac	Aug. 26 to Sept. 5
Illinois, Peoria, fairgrounds	Sept. 2-12

Pacific Union Conference	
Southern California, Los Angeles	Aug. 25 to Sept. 5

Southern Union Conference	
Alabama, Birmingham	Aug. 26 to Sept. 5
Louisiana, Lake Charles	Sept. 9-19

Southeastern Union Conference	
Georgia, Atlanta	Aug. 26 to Sept. 5
Florida, Orlando	Sept. 2-12

Southwestern Union Conference	
Texico, Clovis, N. Mex.	Aug. 26 to Sept. 5

Meetings for the Colored People	
Florida, Orlando	Sept. 2-12
Carolina	Sept. 16-26
Mississippi, Meridian	Sept. 17-26
Alabama	Sept. 17-26
Georgia, Atlanta	Sept. 23 to Oct. 3

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MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held in connection with the Maine Conference and camp-meeting at Auburn, Maine, Aug. 26 to Sept. 5, 1920, for the purpose of electing trustees, changing its by-laws, and transacting such other business as may properly come before the association. The first meeting will be held at 10:30 a. m., Monday, Aug. 30, 1920. All accredited delegates to the Maine conference are members of the association.

H. W. Carr, Pres.
W. O. Howe, Clerk.

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MISSISSIPPI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual session of the Mississippi Conference Association of Seventh-day Adventists will be held in the Jackson church, Jackson, Miss., Sept. 6-12, 1920. The first meeting will be held Tuesday morning, Sept. 7, at 10 a. m. Officers will be elected and such other business transacted as should properly come before the association.

W. R. Elliott, Pres.
N. L. Taylor, Sec.

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MISSISSIPPI CONFERENCE OF SEVENTH-DAY ADVENTISTS

Inasmuch as there will be no camp-meeting in Mississippi this year, it has been decided to hold the annual session of the Mississippi Conference of Seventh-day Adventists in the church at Jackson, Miss., September 6-12. Each church is entitled to one delegate for its organization and one additional delegate for every ten members or major portion thereof. In connection with the regular conference business, special instruction and spiritual help will be given to those present. We hope every church will have a full representation.

W. R. Elliott, Pres.
N. L. Taylor, Sec.

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IOWA SANITARIUM AND BENEVOLENT ASSOCIATION

The fifth annual session of the Iowa Sanitarium and Benevolent Association is called to convene on the Seventh-day Adventist camp-ground, at Nevada, Iowa. The first meeting will be called to order Aug. 24, 1920, at 9:30 a. m. Annual reports will be rendered, and a board of seven trustees will be elected, and such other business transacted as may properly come before the constituency at that time.

W. H. Clark, Pres.
W. C. Foreman, Sec.

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FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

A legal meeting of the Florida Sanitarium and Benevolent Association (Incorporated) will be held at Orlando, Fla., in connection with the Florida camp-meeting, Sept. 6, 1920, at 10 a. m., to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

C. B. Stephenson, Pres.
W. J. Ewing, Sec.

GEORGIA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Georgia Conference Association of Seventh-day Adventists will hold a business session in connection with the camp-meeting to be held in Atlanta, Ga., from Aug. 26 to Sept. 5, 1920. The first session will convene at 10 a. m., central time, Aug. 30, 1920. The meeting is called for the purpose of electing officers for the ensuing term, and of transacting such other business as may properly come before the meeting.

B. W. Spire, Pres.
H. W. Potter, Sec.

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GEORGIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twentieth annual session of the Georgia Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held in Atlanta, Ga., from Aug. 26 to Sept. 5, 1920, for the purpose of electing officers for the ensuing term and of transacting such other business as may properly come before the conference. The first meeting will be called Friday, August 27, at 9:15 a. m.

B. W. Spire, Pres.
H. W. Potter, Sec.



THE "WATCHMAN" FOR OCTOBER

This magazine places the great outstanding truths of the threefold message in a unique setting, yet with every sub-

ject showing forth the old-time luster. On the attractive cover is vividly pictured the startlingly evident fact that

The World Is Slipping, and in a double-page pictorial in color, accompanied by a strong editorial, the 'question,

"Who Can Save It?" is convincingly answered. The following titles speak for themselves:

Creation vs. Evolution, "Fancy Darwin Standing Beside Job," by Tyler E. Bowen.

The Second Advent, "The Harvest of the Earth Is Ripe," by Meade MacGuire.

The State of the Dead, "The Same Old Lie," by Elmer L. Cardey.

The Eternal Inheritance, "We Speak of the Realms of the Blest," by Carlyle B. Haynes.

The Sure Word of Prophecy, "The Torch That Never Fails," by Taylor G. Bunch.

The Sabbath, "The Perpetual Monument," by Robert B. Thurber.

Health, "Don't Be Afraid of Air," by George H. Heald, M. D.

World Events and Foreign Missions, "The Far East and Its Meaning," by Irwin H. Evans.

The "News Interpreted" and "Little Talks on Great Matters" pages are replete with pointed sentences that fit the times, giving the message the certain sound that always characterizes the **Watchman**.

Something Every Adventist Home Needs

From the early days of this message, Seventh-day Adventists have been vitally interested in the principles of healthful living. Books, magazines, and other literature dealing with the principles of health, were considered a necessity in every home. As a result of the study and practice of these principles, Seventh-day Adventists have become a medical missionary people, both to their neighbors and friends, and throughout the world.

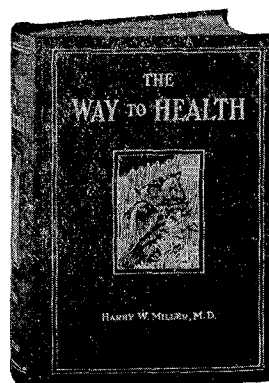
Of late a movement has been started to give every member of the Seventh-day Adventist Church a special training in home nursing. It was to answer the need thus created that the new book, "The Way to Health," was written and published. Dr. H. W. Miller, medical superintendent of the Washington Sanitarium, and one of the denomination's most successful physicians and surgeons, is the author, and his book is written in language so untechnical that all can understand it, and is illustrated in such a manner as really to explain the text. It is not alone a "doctor book," but a practical health guide, designed as a daily household companion.

It is of a handy size, 8½ x 6 x 1½ inches, easy to handle or carry, with marbled edges, and contains 544 pages.

Every Adventist home should have this book, for it is a *daily necessity* and the price is so low as to bring it within reach of every one. Price, \$2, postpaid.

Order today of your tract society.

REVIEW AND HERALD PUBLISHING ASSOCIATION
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WASHINGTON, D. C., SEPTEMBER 2, 1920

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review & Herald, Takoma Park, Washington, D. C.

DR. AND MRS. ARTHUR H. KRETCHMAR, of the College of Medical Evangelists, at Loma Linda, Calif., sailed for England August 14, en route to South Africa. Dr. Kretchmar will first qualify for medical work in England before going to Africa.

* *

A LETTER just received from Elder R. W. Parmele, under date of August 12, says:

"We have been delayed in our departure until today on account of a strike in Honduras. Elder and Mrs. W. A. Sweany and I are now bidding good-by to native shores, and I am sending this back by the bar pilot."

* *

WORD from Chosen tells us that they are organizing Junior Missionary Volunteer Societies, and that a Junior manual is being prepared to guide in this work. The Korean Senior Missionary Volunteer Reading Course this year consists of the following books: "Story of Ancient Times," an abridgement of "Patriarchs and Prophets;" "The Victorious Life;" and "The Art of Soul-Winning."

* *

DR. J. N. ANDREWS, writing to the publishing house at Shanghai, says:

"Have just received two copies of the law chart. They certainly did a fine job. Sabbath I had one pinned up in our little meeting-room. A great wild-looking Tibetan, who hadn't combed his hair yet this year, came in. I pointed to the chart, and he read part of it, then turning asked if I had another to give to him. I pulled that one down from the wall in a hurry and gave it to him, and he went off smiling—the first Tibetan to receive an Adventist sheet in his own language."

* *

FROM a recent letter from Elder W. B. White, we learn something of the work in South Africa and the opportunities before our people. He says:

"The work is progressing here in South Africa, and the Lord is blessing us very much. Still we have to fight for every inch of ground we gain, as is the case in all other fields. Our constituency is gradually increasing among

both the white people and the natives, but we need many more workers to carry the truth into the outlying fields. Surely the work in the Dark Continent must go forward as never before, and we must get into such fields as the French Kongo, Portuguese East Africa, Portuguese West Africa, Northeast Rhodesia, and the great Belgian Kongo.

"I am glad that at last we can truly say that we have started the work in the Belgian Kongo. We have two brethren there at the present time, and they are going to stay there until they can get a site for a mission station. Then we shall be able to open up work there and take the truth to the people of the Belgian Kongo. But we should have laborers in the fields mentioned.

"I want to tell you in this, Brother Wilcox, how we all appreciate the weekly visits of the REVIEW. Our rapidly growing work, with all its varied interests, demands such a paper. We are doing what we can for its circulation in South Africa."

* *

WORD FROM EUROPE

THE following interesting paragraphs are from a recent letter from Elder A. G. Daniells to the manager of the Review and Herald Publishing House:

"In all our travels this summer we have everywhere been deeply impressed with the great need of giving attention to our publishing work in Europe. This is one of the most important questions we have had to deal with. From all directions there comes to us a most insistent call for literature. I have never seen anything like it before. How I wish you could have gone with us to Rumania! We spent a week in Jugoslavia, at the headquarters of our conference. This place is near Belgrade. We found Brother Schillinger struggling hard to provide literature for the mixed population of this new kingdom. He has a little depository which he has named 'Review and Herald Branch.' The brethren here are doing the best they can to produce publications through the printing houses in the city. Owing to high prices and numerous strikes, they find their work very difficult indeed. They have some good colporteurs who have phenomenal success when they can get publications.

"In Bukharest Elder P. P. Paulini has what he calls a publishing house. It is a room twelve feet square, with a ceiling six feet six inches above the floor. The entrance to the room is by an outside stairway, almost perpendicular. I am having a photograph prepared to show you. The situation is truly thrilling. Something must be done to provide these people with publications. They told me of a bookseller who begged them to let him have a few copies of the Sabbath School Quarterly to place on his shelf. Our colporteurs can dispose of very large quantities of our books if they can only secure them. The same is true of Czecho-Slovakia. During 1919 they sold 95,000 kroners' worth in twelve months. During ten months, ending June 30 of this year, they sold 265,000 kroners' worth. A sister sold 7,379 kroners' worth in one month. The Bohemian paper had a circulation of 3,000 per month during 1919, and a circulation of 35,000 per month during 1920."

"PRESENT TRUTH" SPECIAL OCTOBER LIST

FOR several years *Present Truth* has provided a "special October list," issuing the papers weekly until a full series has been supplied. This, the only weekly list *Present Truth* has during the year, having been generously used by our people and proved to be very effective, will be offered again this year. It will supply all of the twenty-four numbers of the new 1920 series—the best, up-to-date connected presentation of twenty-four of the foundation phases of the message in print. It will be the best and most economical literature that can be secured for delivering a full course of lectures on the message to the relatives and friends of our members, and for systematic distribution, through the mails, in general missionary work for strangers.

Orders for subscriptions to this special October list will close October 29. The series will include twenty-four consecutive issues up to April 15, 1921. It therefore covers the best reading period of the year—November, December, January, February, March, and half of April.

As a special inducement to encourage our people to use this October list freely, the price is placed at

Only 25 Cents Subscription
for the
Entire Series of 24 Numbers

Subscriptions for this same full list next year will amount to 50 cents, *Present Truth* again becoming a monthly, Jan. 1, 1921, with the subscription for only twelve numbers, 25 cents.

Subscriptions may be sent in any time from now until October 29, at which time this special list will be positively closed to all orders for subscriptions. It is always best to have subscriptions in early.

* *

A MISSION MUSEUM

EMMANUEL MISSIONARY COLLEGE is seeking to strengthen its work for foreign lands. We are introducing several new courses this year, and are affiliating them with the regular work of the theological department.

We believe that much help in mission courses of study may be derived from the examination of specimens representing conditions in mission fields. To make this possible we desire to establish, as soon as we reasonably can, a good mission museum. Accordingly we should be much pleased if our missionaries would help us in getting material for such an exhibit. Articles of dress, implements, products of the land, pictures, in fact anything that will be instructive to students preparing for mission work, are wanted. If these cannot be given to the college, we should be pleased to have them lent us; we will take good care of them. We shall appreciate hearing from any one who can thus help us.

FREDERICK GRIGGS.

* *

A BLIND girl in New Jersey took the Standard of Attainment examination in Bible Doctrines. First she wrote the answers out in Braille, and then on a regular typewriter.